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China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

Nov. 5, 1845. Walked some three miles or more down the bank of the Ningpo river, which on the north-east side of the city, makes a remarkable bend, almost enclosing the ground on which the English consulate stands. A canal half a mile long would save six or seven miles sailing. There are vast numbers of graves on this part of the Ningpo plain, though perhaps not more than may be found in any other direction. They occupy many acres of fertile soil, and cause one to doubt the truth of the remark so often made, that "the Chinese seldom bury their dead except on the sides of barren hills." This remark was generally found to be true in the province of Canton, and in some parts of Fuhkeen, but it is far from being correct in those of Keangsoo and Chehkeang. About Shanghai the number of tumuli, or mounds, enclosing coffins, is so great, that in some places they remind one of haycocks in a newly-mown meadow, while about Ningpo there are thousands of acres thus occupied. In the hills about Ningpo, (none of which are within ten miles of the city), there are comparatively few tombs.

Went through two long, straggling villages, and was beset by a parcel of boys, "just out of school," with their books, papers, and satchels in their hands. I began to give some of them some tracts, and the others seeing that books were to be had for the asking, made the most pressing applications. "I say,* give me a book! give me a book! I can read!" and my pockets were emptied before the demand was supplied. One little fellow, much disappointed, took my hand, and followed me for some time, begging for a book, and was hardly satisfied with the promise of one on my next visit. It must not be supposed that this eagerness for our books arises from any appreciation of their value. A tract on any other subject in the world would be just as eagerly taken.

* The Chinese, hearing the expression, "I say," often used by sailors and soldiers when calling their comrades' attention, have supposed that it is one of our national designations, and use it very frequently when they speak to a foreigner.

Nov. 22. The early part of this month was the season for the harvest of the second crop of rice, and the farmers have now nearly finished threshing it. The cotton is also gathered in, and the wheat is in many places coming up, having been *planted* early in the month. They do not sow it broadcast, but having first prepared the ground in long beds, they drill holes at regular intervals, with a heavy, sharp pointed stone, and drop five or six grains in each hole.

Nov. 26. Saw a wedding procession, which must have been several hundred yards long, and numbered several hundreds of people. A crowd of men and boys bearing banners and inscriptions, went in front, some trumpets and cymbals followed, then seven or eight men on horseback, then a couple of officers, one bearing a white, and the other a gilt button in their caps; then the bride's chair, a really beautiful article, elegantly painted, carved and gilded, borne by eight men; but the bride was quite too well enclosed to be seen; then several men bearing ornamental bedding-clothes and pillows, which form a part of the marriage presents, and are always ostentatiously displayed; while no less than twenty-one sedan chairs brought up the rear. The lady was said to be the daughter of an officer of rank.

The low estimation in which females are held among the Chinese is manifested by many proofs, and amongst others by their sorrow on the birth of a daughter. Upon an occasion of this kind, the teacher of the missionary, a respectable gentleman, replied to the congratulations which were offered to him—

"No, no, we don't congratulate here on the birth of a daughter." "No! why not?" "Oh, they are a great expense, and very little profit to us." This led to some conversation on the treatment of females, and finally to the question, whether there was such a thing as female infanticide in this part of the country. He replied quickly, "No, not here, but there is in Canton, and in some parts of Fuhkeen." "Is there none at all here?" "No, not in Ningpo, but in the city of Funghwa, (a city about twenty miles off, and under the jurisdiction of the Che-foo of Ningpo,)

there is. It is called *neih-sz'*, or death by drowning, for when the child is born, if it be a girl, the parents or assistants often heap water on it, in pretence of washing it, but in such a way that it dies!" He made this statement very unwillingly, and with many exclamations of horror, and finally added, "But of late years, since the Funghwa people have begun to understand right reason and propriety, there is none of it." Notwithstanding this assertion, there is sufficient reason to suppose that this horrid custom prevails, not only in Funghwa, but in other places in this province; but to nothing like the extent in which it is common in some parts of Fukkeen.

Dec. 6. A fearful accident occurred to-day. A deeply laden ferry-boat was crossing the river at the east gate, when the boat being overloaded, and some of the passengers heedless, it suddenly overturned, and most of the persons on board were drowned. Some reports say that from fifteen to eighteen were drowned, and only four escaped. [N. B. The above report prevailed through many parts of the city for two or three days; but in the end it turned out that only three were drowned.]

Dec. 10. For nine days past it has been raining incessantly,—not heavily, but in a quiet, deliberate manner, as if it had received a commission to rain a certain quantity, and meant to do it at leisure. Thermometer down to 40 deg. and the weather uncomfortable.

Dec. 11. A long and serious discussion with my teacher to-day on some points in the systems of Confucius and Christ, particularly in reference to human nature. Confucius and Mencius teach that every man is born with a heart good and pure, and that it is only by the influence of evil example, and the giving way to one's own wishes that the heart becomes bad. They do not suppose that it ever becomes totally depraved, but insist that every man is able to rectify his own evil nature, by simply returning to the principles of righteousness implanted in him. It is a favourite expression of my teacher's, that, "the heart which heaven gives us is pure," and his comparison to illustrate it was, "a mirror all clear and bright, reflecting perfectly the images of objects presented to it. By degrees, through exposure to the air, neglect, carelessness, or ill-usage, it becomes soiled, dirty, and useless," and his strong argument to uphold his position was, "If you tell men that their nature is bad, they will at once turn round on you and say, 'Since our nature is bad, then we can do nothing to correct it, and may as well go on in sin.'" It was to avoid this reply that Mencius insisted so much on the doctrine of the natural goodness of man's heart. Another argument he used was, "It cannot be supposed that heaven would give a man a bad

heart." The natural and correct answer, "Man was created upright, but fell by his own sin, and drew his posterity after him," he seemed to think unsatisfactory.

Discoursing still farther on the nature of good and evil, he gave it as his opinion that if a man obeyed his parents and his prince, avoided theft, robbery and licentiousness, and was kind to his neighbours, such a man should be called a *good man*. When asked were all men of this character, he replied, "No, but there are some such." When asked how many men were outwardly moral, whose morality was caused more by the fears of the law, and the opinion of men, than by any regard for virtue, as such, he replied, "Such men are not very numerous. I suppose in ten thousand, nine thousand and nine hundred have no regard for virtue as such." "Could such men be considered as good men?" "No, they could hardly be called good men, yet neither were they worthy to be called bad." "What do you think of their heart—their motives? Can these be called good?" "Mr. Lowrie," said he, half angrily, "why do you talk about the heart so much? Why don't you content yourself with saying that men should do good, and live virtuously, without troubling yourself about the heart, which nobody can see?" "Because the religion of Christ, unlike that of Confucius and Mencius, teaches as one of its first truths that the heart is bad and must be changed, the nature defiled and must be renovated, before a man can enter heaven." "Oh! that's very different from the doctrine we believe, and I don't see the use of talking so much about the heart. Besides," he added, "I understand the doctrine of Jesus thoroughly, a great deal better than you do that of Confucius. I have read two or three volumes of your books, and think it all very good. Christ taught just the same that Confucius does, that man should do what is right,—there may be some little points of difference, but in all the essentials the doctrine of the two is the same." The singular contradictions of these sentences show the character of the Chinese mind, unwilling to admit the truth of a doctrine so unpalatable to the human heart, and yet too polite to persist in open contradiction of a friend.

My teacher is one of the "wise of this world." A more learned man than is common, (though a school-boy might justly laugh at his knowledge of multitudes of things,) he has a high opinion of himself and his own intellect, and it is easy to see that he entertains much contempt for the humbling doctrines of the cross. What can man do without the aid of the Almighty? Already he knows (not quite so much as he thinks he does, but,) quite enough of the way of salvation to be saved, but it is foolishness to him. Neither can he know it aright. Oh for

the life-giving Spirit to breathe on these dry bones, and make them live.

— A slight spitting of snow to-day, the first I have seen for nearly four years.

Dec. 14. A fall of snow last night, which whitened the ground, and made things look as *natural* as in former days.

Jan. 10, 1846. Had occasion to go to Chusan this week. On returning, one of the boatmen, a boy about eighteen years old, was very friendly and inquisitive, and seemed desirous of attracting my attention. Among other things he was very fond of repeating the expression, "Go to hell!" apparently the only sentence of English that he knew, and one which he had probably picked up somewhere among the sailors of some of the foreign ships. He seemed much astonished to be told that it was bad language.

— Some time ago a foreigner sold a box of goods here, of which the top pieces were good, but the bottom ones coarse and poor, and this is frequently quoted as an instance that foreigners are as deceitful and cheating as themselves. To-day two or three of the Chinese and my teacher were talking together, and one of them complained, "Mr. — charged me with falsehood and cheating, of which I was not guilty, and said we were all alike in Ningpo." "Oh," replied my teacher, "there was a foreigner here once who sold a box of goods, of which the top pieces were thick and good, but the bottom thin and poor. That was cheating and lying too. They are all the same. All men under the whole heaven are just alike." Numerous similar remarks were made, though always with *exceptions*, as they knew I understood them. Yet there was so much truth in many of them, that I deemed it best to say little, except that "falsehood and deception, no matter by whom committed, were always wrong."

Jan. 12. Removed to-day from the Taou Temple, to a house in the How-sze, ("Back Street,") between the East and Salt gates. I had a good deal of trouble about the rent and mode of paying it, and several specimens of want of truth and disposition to overreach and defraud.

Jan. 17. After no little annoyance about the house, it seems to be now settled. On Monday the owners, Messrs. Lin, agreed to receive the rent, three months at a time in advance. Next day Mr. Tung, the middleman, came and said they were much dissatisfied, and insisted on six months rent at a time. I refused, but he was so earnest, and begged so hard, saying that he was responsible, and must pay the money if I did not, that I told him to come next day. Finally we made some compromise, and I agreed to pay the first six months, but refused to do it after that. So the lease was drawn and signed. To-day it turns out that the owners knew nothing

at all of this second bargain, having given Mr. Tung no authority whatever to say and do what he has done! It is near the end of the year, when all debts must be paid, and Mr. Tung, who dresses in silk, and calls himself a gentleman, has resorted to this trick to obtain some money for his own use. To crown the whole, it appears that my teacher, after all his professions of friendship, and strong arguments for the goodness of human nature, has been privy to the fraud, without giving me any warning. It is true, I shall lose nothing, as the owners must look to the middleman for the rent for the time for which it was paid. How much this people need the Gospel!

Feb. 11. A man stopped me in the street and asked me to examine his ear; told him I was not a physician, and being in a hurry, walked on. He ran after me, and told me he wanted to inquire about the Teen-choo-keon. I told him I was not a Roman Catholic; but he looked so earnest that I told him to come to my house after dark. At the appointed time he came, and said he wanted to learn something about the Teen-choo-keon. This is the name by which the Roman Catholics are commonly known. I asked him if he were a Roman Catholic? He said no, but as times were bad, and trade dull, he thought he might make something by attending to it. It is a very common report among the people that the Roman Catholic missionaries give large presents to their converts, and this man had apparently mistaken me for one of them, and made this honest avowal of his motives. It gave but little reason to hope for much from him; but it afforded a good opportunity of explaining to him the plan of salvation. Much of what was said he seemed to understand; but it promised nothing for clothing or food, and seemed to make little impression on him. He took some tracts, and promised to call again.

Feb. 18. Went out with Dr. M'Cartee some four or five miles in the country to visit the villages, talk, and give away tracts. Called at three or four villages, found a few in each who could read, and gave away some thirty tracts in all. We think it best to leave only a few in each place, as they will be more prized, than if scattered with too liberal a hand. The Dr. talked a while in one of the villages, and good attention was given. Such visits do good by accustoming the people to have foreigners come among them, and by letting them know that there are people here who do something else than trade. The terror of foreigners, occasioned by ages of separation from all nations, broken in so rudely as it was by a war, in which many excesses were committed, (generally indeed by the soldiers, in opposition to the wishes and efforts of the officers of the invading army,) is still strong in many places, and

the women and children were often greatly alarmed as we approached their houses. Some of the children cried violently : but in all cases a few friendly words in their own language, excited interest, and seemed to leave a favourable impression. The seed thus sown may do good ; but without God's blessing of what avail is it ? We sow beside all waters, and the seed may spring up and grow, we know not how. But let the advocates of human ability or moral suasion come here ! They would soon learn that Paul and Apollos too may sow and water, but that the increase is not of man, nor by man.

Feb. 22. Common opinions among the Chinese :

1. If foreigners do not eat rhubarb every day, they are constantly in trouble.

2. If foreigners do not drink tea every day, they become stone blind at nightfall, and so continue till morning. (Hence Commissioner Lin, in one of his proclamations against the English before the commencement of the last war, threatened to stop their supplies of tea and rhubarb. "Without which the foreigners could not prolong their lives." See China State papers, published by Mr. Shuck, p. 112.)

3. Foreigners have such sharp eyes that they can see treasure, mines, and other articles of value, even when hid in the bowels of the earth.

4. People born at Ningpo are dark because they are born so near the sea, but those born at Hang-chow, which is farther from the salt water, are much fairer.

5. If a child is born during a thunderstorm, it will certainly have a very bad disposition.

6. The Ya-nying is a kind of wild man found in the western parts of Sze Chuen. He constantly licks his hands, and hence all the good qualities of his body collect there, so that the palms become very white, and they are most delicious eating. But he is a very terrible animal, and much more powerful than man. To catch him, one must resort to stratagem. Now it so happens that he is very fond of wearing "nailed shoes," (a heavy shoe with numerous hob-nails in the sole,) and drinking wine. So a pair of shoes and a pot of wine are put down near his haunt. He puts on the shoes, drinks the wine, and becoming drunk, he falls down, and cannot rise again because the shoes impede his motions. He is then caught, and the hands are sold at about five or six dollars a pair, (equivalent to thirty or forty in the U. S.) The deliciousness of these hands is spoken of by Mencius, in the sixth section of his works.

All the above was gravely told me by my teacher, whose mouth fairly watered as he spoke of the hands of the wild man, a delicacy far beyond his means to procure. I have since seen them, and they turn out to be *beaver's paws* !

According to the Chinese principles of ethics, every man has a principle of good in him, but it is commonly overpowered, though not destroyed, by temptations and evil company. But in the morning, shortly before daylight, man's disposition becomes purified, like water when the dirt settles to the bottom, and the good resumes its ascendancy. This is called "the breath of the tranquil morning." But it is commonly overpowered during the day. Hence the people in Ningpo have a common saying,

Zong poon ya ts'ang jin kea teh fuh sz',
Haw poon ya ts'ang ze fuh sz'.

"In the fore part of the night one thinks every person else is wrong ; but in the after part of the night he acknowledges his own faults."

JOURNAL OF THE REV. M. S. CULBERTSON.

Friday, Jan. 9, 1846. This winter has thus far been one of unusual severity. The weather is still cold, but beautifully clear, though this month is ordinarily very rainy. Our little lake has been frozen over almost every morning this week ; but the ice is very thin, so that small boats can, without very great difficulty, break their way through it. It is not a common thing, however, for the lake to freeze over at all, and very unusual for it to freeze more than once or twice in the course of the winter. There has been no ice on it before since the winter of 1841-2. All agree that there has been no such weather for several tens of years. The thermometer ranges at present from 28 to 40 degs. Fahrenheit. It has once been as low as 22 degs. Those who are accustomed to seeing the thermometer below zero for weeks together, will consider this very mild weather ; and sitting in a tight room with a hot stove, may laugh at such *severity* ; but in Ningpo it is productive of much suffering. Everybody here depends entirely upon warm clothing to defend them from the cold, and not at all upon close rooms. Such things as stoves and fire-places are unheard of ; but almost every family, even among the poorer classes, has a small brass foot-stove ; and those who have writing to do, use a small finger-stove. The houses are very open, and as they are lighted only by the primitive windows of thin paper, stretched and pasted over wooden frames, the doors are commonly left wide open for the sake of the light. It is considered quite sufficient to be screened from a strong wind ; and I have seen this object attained, in some of the villages, by a framework covered with twisted straw, placed in front of a door looking toward the north. In such houses those must suffer who have not an abundance of clothing, and of such there are many thousands. There are very many who carry

the whole of their slender wardrobe on their backs, for months. Their large loose robes are well calculated for this state of things, for there is scarcely any limit to the number which may be worn, one over the other, at the same time. I have seen many poor beggars in the street during the coldest weather, with nothing to protect them but a few ragged shreds of cotton cloth—scarcely sufficient to cover their nakedness—and nothing but old straw sandals to keep the soles of their feet from the icy stones of the paved streets.

Jan. 12. A few days since a horde of wandering beggars arrived in the city from Nanking. They are expected every winter, and come in a troop, or troops, of seventy or eighty. When they beset a house, the master of the family, however reluctant, must present them with something, as there is no other means of getting rid of them. They are an object of dread, as they commonly have one or two jugglers or conjurors among them, who are believed to possess the singular power of abstracting money and valuable articles from locked boxes, without opening them, and even without entering the house. In order that the conjuror may take advantage of this singular power, it is necessary that he should drink tea or water presented by some member of the household. He will thus become acquainted with the places in which the valuables are deposited. My teacher tells me to-day that his father's house was beset by them yesterday, and that they gave them a few hundred cash and sent them away, being very careful not to allow one of them to cross the threshold. Not long afterwards, being warned by their neighbours to watch closely their valuables, they opened some boxes which are commonly kept locked; to their astonishment the earrings, bangles for the wrists, several dollars in silver, and a package of clothes, had mysteriously disappeared. The clothes had been wrapped in paper, and a string tied round them. The string and paper were still there, but the clothes were nowhere to be found. The paper had evidently not been touched. The teacher, when expostulated with, and ridiculed for his credulity, declared that there was no room to doubt the correctness of this statement. He once had not believed it himself, but when he saw it with his own eyes he could disbelieve it no longer. He then related the fact, that a rich man in the neighbouring city of Tsz-ke, had a large amount of valuables abstracted in the same way, by the same company, a few weeks since. When the box was opened the contents had disappeared, and in their place was left a large paper hand. There is but one way of preventing this kind of robbery; but that is always effectual. A little rice or tea, placed in the box, will break the charm, and disappoint the knaves

of their plunder. This story is universally believed.

Jan. 19. This morning have had quite a fall of snow—the second or third of the winter. The others had been exceedingly slight, but this morning the snow fell for a short time almost as rapidly as I have ever seen it in the United States. It soon disappeared, however, and has left no traces except upon the distant hills.

Jan. 27. To-day is the Chinese New Year. For several weeks everybody has been busy making preparations for the festivities, and especially in working up rice flour into various forms, both agreeable to the eye and pleasant to the palate. A less agreeable part of the preparation, in many cases, is the casting up of accounts and paying off debts. To fail to pay a debt at this season is ruinous, and every sacrifice will be made to procure the requisite funds. If all efforts fail it is not at all uncommon to flee from the consequent disgrace by means of opium. This is the ordinary mode of committing suicide.

All business is laid aside, and all give themselves up to feasting and mirth, who can by any means procure the necessary funds. The offices of the mandarins are formally closed for a month from the 20th of the 12th month. The suspension of business is not for one day, but for several; and so strict is the suspension, that for two days nothing can be purchased in the shops or markets: so that, being warned beforehand, we have purchased a supply of provisions for two days. To-day the rain falls rapidly, but it will not interfere with the pleasures of the season, for most persons are worn out with the feasting and watching of last night, and are to-day endeavouring to remedy the evils of a sleepless night.

Jan. 29. Having a desire to see what appearance the city presented during the season of merry-making, I took a walk through the streets this afternoon. One would naturally expect to see them crowded, but on the contrary, they are unusually quiet. It reminded me, more than any thing I have seen in China, of the Sabbath in a Christian city. It seemed strange to pass through the markets—usually filled with busy multitudes, and presenting a scene of life and activity; for the buyers and sellers have disappeared, and the streets are completely cleared of the stands of fruit, vegetables, fish, &c., which commonly obstruct one's passage. The usual order of things, however, is gradually returning, as was indicated by here and there an open shop, and by the ordinary exhibition of goats' flesh and pork at the doors and windows of the butchers' shops. One thing which particularly attracted my attention, was that almost every one I met looked clean and

neat. This is easily accounted for. At this season it is incumbent on all to pay their respects to their relatives and friends. The rule is, that the whole circle of relatives call first upon the family which stands at the head of the connection, and that the head of this family return the calls. This is no light task, and often requires three or four days. In these calls it is necessary that the prescribed ceremonial dress be worn. It is very neat and becoming, and consists of an outer robe, called a "nga taou," commonly of sky blue or brown satin, though sometimes of cloth or fur. Under this is commonly worn the ordinary long robe of silk or crape, which appears extending below the "nga taou." On the head is worn a cap with a rim turned upward, and a neat red silk tassel adorning the crown. Most gentlemen who appear in the streets are making their calls, and therefore appear in this dress. Boys in China are *men* in miniature in their *dress*, and often in their *manners*. Their dress does not differ from that of men, and at this season they too are frequently seen in the street in the gay dress of ceremony; and commonly appear in their silk and satin robes and tasselled caps, with as much grace and dignity as their fathers.

It is by no means to be taken for granted, however, that these fine robes always belong to the wearers. Chinese garments certainly have this great advantage over those of Europeans, that the same article may be worn by almost all persons of ordinary proportions. If, therefore, a man of limited means wishes occasionally to appear as well as his more wealthy neighbour, he has only to step into a shop, and for a trifling sum, obtain the use of a robe for the occasion. I have no doubt that many of the satin robes which at this season we see in the streets, are required to grace the persons of many different individuals before the season closes. It is notorious, that at weddings the rich dress of the bride, as well as the gaudy sedan in which she is borne to her new abode, are hired for the occasion; and that in almost all cases. The visits of the season are visits of formality, and an unusual exhibition of politeness is expected. The manner of offering the congratulations expected from inferiors to superiors, and which are passed between gentlemen of equal rank, would strike most persons as any thing but dignified. It is called "Pa shz," or paying the compliments of the season. Your visitor steps before you, formally stretches out his arms full length before him, clasps his hands, and bows his head and body as low as he can without kneeling, repeating at the same time a formula, which means, 'I respectfully wish you joy, may you have prosperity in business, (*literally*, favourable stream,) and may you increase in riches.'

The streets are ornamented with a variety of paper toys called "tun gtsz." The paper of which they are made is of the most unsubstantial fabric imaginable; but it is worked up into all sorts of shapes—men and women, birds, lions, horses, rabbits, and other animals. Among the birds the peacock was the only one I could recognize. The predominant colours are green, yellow, and red. One of the most favourite toys seems to be an English soldier with a reeling head, suspended by the neck with a cord. Whether any significance is attached to these peculiarities, I have not been able to ascertain.

Feb. 20. Passing the streets this morning, I was startled by the appearance of an immense image directly before me, towering above the tops of the houses. As it drew near I perceived that it was made of paper, and when it had passed, that it was merely a paper front, stretched upon a light bamboo frame. It was followed by a long procession, which I was informed was the funeral of a mandarin. Next to the image, which I suppose was intended to represent one of the gods, was a pot of burning incense, carried on a stand by two bearers. After this followed two white wax candles in glass lanterns, an offering of cakes borne by two bearers, and attended by several priests, figures of coloured paper representing ladies, birds, and a stag, designed to be burned for the use of the departed in the spiritual world; a second pot of incense, followed by two green wax candles, a train of twenty-six priests in pink and yellow robes, mourners in white, a beautiful sedan chair with a mandarin's cap on the seat, attended by a number of respectable looking gentlemen; the coffin, covered with red cloth, and having a paper figure of a stork, large as life, standing upon it. The procession was closed by a train of twenty sedan chairs, in which were ladies dressed in mourning.

March 3. Walking on the wall this evening, met a sight which would fill with horror the heart of a mother—any other than a heathen mother. It appeared at first sight to be a bundle of old clothes, but a nearer inspection proved it to be the corpse of an infant of which the head had been entirely devoured by dogs. It lay directly in the path, but the passers by did not notice it, and when I called their attention to it, they answered me only with a laugh. No one could be prevailed upon to touch it, until, after a good deal of inquiry, one of the crowd which began to collect was found to be sufficiently low for such a task, and he was induced, by the offer of a few cash, to remove the body and deposit it between two coffins which were placed near the wall. The bystanders expressed their approbation of the act, though they could not understand why any one, and especially a for-

eigner, should trouble himself about the dead body of an infant. It was a sight to which long habit and universal custom have rendered them callous. Young infants are never buried, but are merely wrapped in coarse matting and laid in some corner; or, if convenient, thrown into the river or canal.

March 9. The literary examinations for this department have just closed. For two weeks the city has been crowded with strangers, some of whom come to be examined for their first literary degree, and others come to profit by the increase of trade arising from the influx of strangers. Another class, and it seems to be by no means the smallest, consists of those who have already obtained their degree, who have come to assist their friends, or any one who is willing to pay them for their trouble, to obtain the same honour. They enter the hall together with the candidates, and enter assuch, but instead of writing a good thesis for themselves, they write the best they can for their respective employers, and then a rough one, which will of course be rejected, to be handed in their own name. The candidates enter the hall early in the morning and retire in the evening, each *district* being examined separately on different days. Before entering, the candidates are searched to prevent any books being carried in. The hall is a large building, or rather a large room—capable of seating two thousand persons. Indeed it is properly a mere court, covered with a roof, and is paved with stone. It is provided with benches, arranged as in a school room, the high ones to write upon, and the low ones to sit upon, being of precisely the same form. Connected with the hall is a suite of apartments provided for the examining officer during his temporary abode in the city, but often appropriated to other high mandarins temporarily visiting the city. Several thousand candidates appear annually; two thousand, it is said, from the single district of Ningpo. As the number of degrees that can be conferred is limited, being fixed for each district, and seldom exceeding thirty for the largest district, the number of unsuccessful aspirants is of course very great. There is no rule, however, to prevent a man from entering the lists as often as he pleases, and as a failure is not regarded as a disgrace, the more ambitious often present themselves many years in succession, in hopes that some lucky hit may make them possessors of the coveted honour.

March 13. To-day some Chinese merchants from the interior called to gratify their curiosity to see a foreigner. After the usual questions called for by Chinese politeness—your name and your age—I was at once asked whether I was a military or civil mandarin. When I replied that I was neither, the next inquiry was, in what trade I was engaged. They were evi-

dently much puzzled when told that I had not come to trade. One of them asked, in a manner which seemed to say, "I don't believe you," what then my occupation could be, and thus gave me an opportunity of explaining fully the object which brought me here, and of declaring to them the great fundamental truths of the Gospel.

I mention this because it brings to view one of the difficulties with which we have to contend—the difficulty of disseminating among the mass of the people the knowledge of the object for which we have come to reside among them, and producing a general conviction that our motives are disinterested. This object is not easily attained, for mere declarations on the part of the missionary, however frequently reiterated, will make but little impression until confirmed by his conduct for a length of time. We are constantly taken for merchants even here, though not a single foreign merchant resides here, and I have been obliged to contradict this supposition more than once to the same person. This is not strange, but it shows how desirable it is to have, in a city of several hundred thousand inhabitants, a considerable body of missionaries, to confirm each other's statements, and by a more extensive personal acquaintance, to carry to the mind of the mass of the people the conviction that the only object of the missionary is to seek their good, and promote their welfare.

March 16. Ever since the Chinese New Year the favourite amusement seems to be kite-flying, in which the Chinese excel. In our evening walk on the wall we saw a curious specimen of the kites they use. Looking at it from the front, it had precisely the appearance of an enormous worm, twenty or thirty feet in length, with long tentacula stretching out on each side: It was black on the back and white underneath, and the whole representation was horribly natural. To see it wriggling about in the air, its tail floating aloft, and its enormous head moving about as if in search of its prey, and apparently just ready to drop upon you, might call forth an involuntary shudder from one of ordinary strength of mind. It was composed of elliptical pieces of stiff paper attached at short intervals, to a string, with light strips of bamboo passed through them to constitute the feelers. A common form of the kite is that which is so cut as to resemble a large bird on the wing. The delusion is sometimes so perfect that it requires some scrutiny to distinguish the kite from the bird when both are seen together. The wings are sometimes constructed of light silk, and so attached as, with a little management, to flap like a bird flying. To lend greater interest to this sport, it is common to attach an *Æolian* harp, which gives forth a loud musical sound, so that

we are sometimes entertained for days with the music of three or four kites.

March 20. We have had another fall of snow. It fell thickly and rapidly for a short time, but soon disappeared before the heat of the sun, as the day advanced.

April 8. A proclamation has just been put forth by the chief judicial magistrate of the province, which contains some curious items. It is simply a republication of the punishments annexed to various crimes, but is interesting as showing the crimes which prevail, and as giving an insight into the Chinese penal code. One of the most remarkable clauses is one which forbids women from going to the temple to worship, under a penalty of forty blows of the bamboo, to be inflicted, in the case of married women, upon their husbands. This also is but a republication of an old law; but it is said not to have been before promulgated during the present reign, of which we have now reached the twenty-sixth year. The prohibition is not based on the ground of the evil of idolatry, but on the danger of its leading to licentiousness. It is to be regretted that the law will continue to be as it has heretofore been, a mere dead letter. Connecting this with another paragraph which forbids the priests inveighing women to the temples, or detaining them there, we learn the estimate which government officers have formed of the moral character of the religious instructors of the people—of the priests at whose temples they themselves are in the habit of regularly paying their devotions.

A few additional items may not be uninteresting. I select such as seem to illustrate Chinese character. Children are forbidden to invade the place of the tombs of their ancestors to cut down any of the trees which are planted around them, or to remove the stones, for the purpose of selling them, or appropriating them to other uses. The cutting down of from one to five trees is punished with a hundred blows and carrying the heavy wooden collar for one month. For a greater number, the collar is to be worn for two months. The person who steals the wood from the graves of another's ancestors, and the person who buys what is thus taken, are also punished with the collar, or if the number stolen be great, with banishment. For the third offence of an aggravated character, the punishment is death by strangulation. The violation of a tomb and robbery of the valuables deposited in the coffin is punished with strangulation; but if a son rob the coffin of a parent he is to be cut to pieces.

Reviling a mandarin is to be punished with the bamboo, or banishment, but a son who reviles a parent or grandparent is to be beheaded.

Oppressing and tyrannizing over a dependent, as a creditor over a debtor, or master over a servant, so as to drive the oppressed person to com-

mit suicide in order to gain relief, is punished with a hundred blows, or with banishment, transportation or death, according to the circumstances. A son, who by undutiful conduct, gambling, drinking, and dissipation, drives a parent to commit suicide, is to be punished with death by decapitation or strangulation.

Death is the punishment for counterfeiting the seal of a mandarin, and issuing false proclamations as if by authority.

Counterfeiting the precious metals is punished by banishment or transportation, and coining copper cash, in the same way, and in some cases by death. Gambling (a universal vice in China) is to be punished with banishment or transportation. Conjurors, pretending to heal diseases by charms and incantations, are forbidden to exercise their crafts, because they deceive the people, and prevent their sleeping at night, so that they are unfit to labour during the day. The leader of such a party of conjurors is to be punished with death—the others to be banished.

Neglecting to perform the funeral rites of a parent under pretence of not being able to find a lucky spot, and keeping the corpse deposited in the house more than a year, is to be punished with eighty blows of the bamboo. If a fox make its nest in the earth of a tomb, it is not permitted to drive it out by smoke, to kill it, under a penalty of a hundred blows; because this involves the necessity of enlarging the hole. If the coffin should be burnt with the corpse in performing this operation, the punishment is death by strangulation.

A parent who whips a child to death is to be beaten or banished. Infanticide is declared to be a crime of somewhat greater magnitude, and is to be punished more severely in the same way. The punishment of death is to be inflicted upon all who are in any manner connected with the trade in opium; either in dealing in the drug itself, or in making or selling the pipes and other instruments used in consuming it.

This is a very brief glance at some of the more striking paragraphs of the proclamation. Murder, robbery, adultery, incest, incendiarism are also spoken of and their appropriate punishments fixed according to circumstances. No one can fail to be struck with the severity of the punishment in all cases where there is even an appearance of undutifulness to parents. This seems to be regarded in China as high treason in Christian states.

April 12. Dr. M. was called in early this morning to see the family of a man who had been employed for a few days in his house. He found eight persons suffering from the effects of poison, and one had died before he had arrived. They showed him a paper of arsenic containing about a quarter of a pound—the remainder of about two pounds which they had stolen from his house. They had mistaken it for flour, and

used it freely in preparing their meal. The rest are recovering, the poison having operated as an emetic.

April 16. It has been raining almost constantly for four weeks, and the effect is likely to be disastrous to the crops. Rice has already risen in price. This is the proper season for macerating the rice. This is done by sowing it broadcast, and keeping the fields under water. Under a warm sun it soon sprouts, and in about two weeks is transplanted. It cannot be thus macerated now, because the constant rain would prevent it from sprouting. In order to remedy this evil, the mandarins have ordered that no animals shall be slain for food, because this is supposed to be displeasing to the gods. In addition to this they repair daily to the temples and particularly that of the patron god of the city, to supplicate for a cessation of the rains. The idols have in some instances been removed from their shrines and exposed in the open air to the rain, that they may be induced to command the clouds to disperse and the sun to shine. Truly God has not left himself without witness among the heathen; but when they know God they glorify him not as God, but professing themselves to be wise they become fools, and change the glory of the incorruptible God into an image made like to corruptible man; so that they are without excuse.

To be continued.

LETTER FROM THE REV. A. W. LOOMIS, DATED
NINGPO, AUGUST 3, 1846.

Reasons for leaving Chusan—Review of missionary labours on that island.

. . . You see that I date from Ningpo, and the cause of my being here I presume it is unnecessary to explain to you. When we went to Chusan it was understood that we should remain as long as the place continued under English government, and longer if we could, but whether we might or might not remain was of course altogether unknown. We have remained at Chusan—we did not receive an order to leave, but we saw plain indications that the departure of all foreigners was really desired, that our attempt to stay would be attended with difficulty and perhaps with danger.

Our feelings and views have not undergone any change in regard to Chusan as being important as a health station, and as a place for missionary influence and operations in the midst of the Chinese Archipelago, and also as a place which cannot long be shut out from intercourse with foreign nations, situated as it is with a safe harbour, so convenient to Ningpo, and in the great thoroughfare between the northern

and southern ports. You may ask what indications did we receive that to remain in Chusan would be impracticable? As I before said, we received no direct order, nor any direct request to leave, the officers, so far as we had anything to do with them, were very polite, and some of the under officers, who frequently called, were very respectful and attentive to all the rules of decorum. The wishes of the officers were conveyed to us more by inquiries as to where we intended to go after the island was given up; and by speaking of the nature of the commission of those sent to receive back the island; that they could not return until they could report that every foreigner had left, and that some of those on the commission were officers who had been degraded, and whose restoration to imperial favour depended upon the faithfulness with which they discharged their present duties; and it was intimated that circumstances being as they were, it would be better to leave now, and return by and by; that is, that it would be attended with less difficulty to return to the place after the reports of the commissioners had been sent in, and their truthfulness established, than to attempt to continue on the island. We learned what their determination was in regard to the other foreigners, two merchants; they utterly refused to entertain at all, or to receive any petition to remain, even for a limited time, but said Ningpo and Shanghai are both open, go there. Having learned all these things, and seeing the increasing uneasiness of the under officers at our protracted stay, expressed partly by their frequent visits, and partly by their conversation, we deemed it best, not unadvised by our brethren at Ningpo, to anticipate any positive order, as well as to show that we were not disposed to set ourselves in opposition to the wishes of the government.

And now, having left Chusan, and our missionary operations in that place being ended for the present, it is not unreasonable that it should be asked if anything has been accomplished by our stay there? It was a matter of importance to our mission at Ningpo that there should be one at Chusan to act as agent in receiving and forwarding [letters, packages, &c. This was accomplished by our stay. Also our being at Chusan was esteemed as a convenience, no doubt, by those whose health required a change of air. Chusan afforded facilities not indeed so great as those at Ningpo, for the study of the language. Besides it was not definitely known whether Chusan might not be retained much longer than specified in the stipulations, and in this case we should be already on the ground.

At Chusan was presented a sphere of usefulness which though not the express work to which we were appointed, yet a sphere of usefulness which one could hardly dare neglect who feels

himself commissioned to watch for souls, to feed the flock of God, and to water the seed of grace which had before been sown. A regiment of between 800 and 900 men, and a company of artillery of about 50 men were garrisoned there. These were without a chaplain or any minister to proclaim to them the words of life. Among these were a few who longed for religious privileges, and who while they remained were, when not on duty, constant attendants on all the appointed means of grace; and their steady walk, and apparent growth in holiness, were cheering evidence that the time employed in endeavouring to afford them spiritual food, was not spent in vain. There were others inquiring, and a few timid disciples; some of these have expressed a hope that they had found the pearl of great price, while others have grown stronger and bolder followers of their Master. Some who had begun to inquire have given us cause for sorrow by their yielding again to temptation, and becoming more wicked than before. Besides these, others, some regularly and some occasionally, have attended on the public preaching of the word, but with what effect may be known only at the judgment. The Sabbath service, the weekly lecture and prayer meeting, and the monthly concert were continued without interruption for months, and with evident profit to many. The unsolicited and liberal contributions, (liberal considering the pay of private soldiers and non-commissioned officers,) give evidence of their love for the institutions of the Gospel and their desire that others might participate in them. The exhibition of feeling at parting, and the expression of gratitude from individuals, and of hope that the word had not been preached to them in vain, were more than a recompense for all the study and labor which had been given for their benefit. The hospital also offered another field inviting cultivation. Here were always a number of men, some in a state of mind to be profited by faithful preaching, and others though unwilling listeners, might be reached by some word of truth. In this place the scriptures were read and exhortation given every Sabbath day. Thus seed has been sown, in much weakness it is true, but we know not but some may have fallen here and there upon soil prepared by the Spirit, which in due time shall spring up and bear fruit.

Besides these, many have been visited in sickness, opportunities have been afforded of giving religious instruction to families in affliction and to circles of mourning friends; also many pages of tracts, religious publications, some bibles and testaments have been distributed. May these silent preachers be effectual to the arousing of many sleeping consciences. The little Christian society in one regiment have been assisted in furnishing themselves with a library of religious

books of about one hundred volumes. Many of these are publications of Presbyterian Board of Publication, and of the A. T. Society. This they may carry with them wherever they go, and who can calculate the results which may proceed from this little library, in the hands, and accompanied with the example and prayers of these few pious, humble soldiers. There are times in almost every soldier's life when he is glad of almost any book to pass the tedious hours; in such cases the books of this library have already many times been sought for.

As to our labours among the Chinese, we can report, that during eleven months and a half of the sixteen that we spent in Chusan, a religious service was regularly held at our house on the Sabbath, for those connected with the family, and others who were willing to attend these assemblies, were always small—here the Scriptures were read and explained, and some religious tract or sermon read—also during two months previous to our leaving Chusan, a room was taken near the business part of the city, where the Scriptures and religious tracts were read and explained in the afternoon of every other day; these were attended by adults and children, and sometimes by women, in number varying from ten to twenty-five, this also was a place for distributing tracts, and frequently persons were present from distant parts of the island, from other islands, and from places on the main land; these received some knowledge of the truth, and carried home portions to read and meditate upon, and to distribute also to their neighbours. Among the hearers was always one, who from the first has been a constant attendant at all our Sabbath services, a man of about fifty-five years of age, and nearly blind; this man, because his own house became uninhabitable, took rooms in the unoccupied part of a neighbouring temple, and when he learned, that we were willing to hold similar services at this place, he, of his own accord, notified the people in the vicinity, who collected and were seated, quietly waiting our arrival; at this place we had services five or six times, which would have been continued, could we have remained at Chusan. This man, the individual mentioned, has exhibited some desire to learn the Christian doctrines, and to obey them so far as he understood them—he has frequently taken tracts to distribute to his friends, and has often brought others with him to the place of religious service. There is reason to believe, that in this individual there was a sincere desire to learn the truth, and he has frequently heard a clear statement of the plan of salvation, he has heard many explanations of Scripture, and many discourses exposing the folly of idolatry and exhorting to repentance and belief in Jesus. May God honour his own appointed means of

salvation, and grant this individual with many others who have heard the truth, may be gathered into the fold of Christ.

Tracts have been distributed at various times in all parts of the city. They have been left in houses, in the shops, in schools, and to persons met in the streets, care always being had to give to readers, or to those who begged them to carry them to some neighbour, or to some member of the family who could read. Also tours have been made to various parts of the island, the island has been traversed in three different directions, and books left wherever readers could be found, also some have been sent to places which we have not visited. May the prayers of God's people for blessings upon such efforts of the missionary be heard and answered.

On the 26th of August, 1845, a school of boys was commenced; the number of pupils was limited to ten, a part of the time this number was not complete; the school was closed on the 4th of July, 1846. We had become much attached to the boys, and they to us; they were learning finely, and they seemed pleased with their home and their studies. The knowledge which they were daily receiving in the school, can never be entirely erased from their minds. They were taught the folly and wickedness of idolatry, they were taught respecting the true God, of the origin and destiny of man, of his lost condition, and the way of life. Much of Scripture history became familiar to them, so that an hour spent in catechizing them at various times, especially on Sabbath evening, became a most interesting exercise both to themselves and their teacher. Besides this they learned many facts in science and in history, which cannot but be of use to them in after life. They parted from us, not without reluctance and weeping, but to us who remembered the care and labour bestowed upon them, the hopes fondly indulged respecting them, and the temptations to which they were again to be exposed, the parting scene was truly painful. Yet with all our regrets that these children could not be permitted to continue with us till their characters were established, and till we had promise that some of them would be serviceable to the Church as preachers and teachers, we do not forget that the work in which we are engaged is ordered in every part by one who is all-wise, and that he will not suffer anything to be done, which in the end shall not result in the furtherance of his cause: his reasons and his plans are beyond our sight or comprehension. We know not what part he has in reserve to be enacted by these boys, or how far the instruction we have been enabled to impart to them, may tend to fit them for their work. May they become trophies of grace, and instruments of usefulness.

Connected with our residence in Chusan has been another additional encouraging consideration. Considering the general disregard of religion and profanation of the Sabbath, among so large a community who were the representatives of a Christian land, it would seem to be well that there could be some exceptions, and some who by their examples and their teachings might correct the wrong impressions of the people, respecting the true nature and effects of our religion, and the character of our Sabbath day.

In conclusion let me say, that while we look back with many regrets upon the want of more prayerful engagedness in our work, yet we hope that by the blessing of God, the time spent in Chusan has not been unaccompanied with good results, and we pray and hope that future time will show that good has been accomplished, which does not now appear.

India: Furrukhabad Mission.

COMMUNICATION FROM THE REV. JAMES WILSON,

DATED AGRA, JULY, 28, 1846.

An account of the Koilas Mela—Discussions with Brahmans.

. . . I have just returned from attending a Mela which is held annually at Secundera, about six miles out from Agra. It is called the "Koilas Mela." "Koilas" is, as you are perhaps aware, the name of a mountain in Hindu Mythology, fabled to be the residence of *Kuvera*, the god of Riches, and a favourite haunt of *Shiv*. "Koilas" is also the name of one of the peaks of the Himalaya mountains. Why it is applied to this Mela, too, I found none able to tell. Some of the brahmans, who seemed unwilling to be thought ignorant, assured me that "it was called 'Koilas' because the faith excited at this mela creates a mountain as great as Koilas." Others attempted to give different accounts with as little sense and as little success. The only religious rite that I could learn was practiced was to bathe in the Jumna at a point about three miles distant from Secundera, or from Akbar's Tomb, and offer a few flowers and some pice, cowries or rupees on the image of Shiv, set up in a very small temple near the water-side. This latter fact doubtless constitutes the great moving spring of the whole affair.—The *Gosains*, and other mendicant brahmans, are supposed to confer merit on the donors by taking charge of their gifts to Shiv, while they no doubt enrich themselves with these offerings. After the bathing and the offering to Shiv, which occupy perhaps an hour, the whole multitude assemble in the garden enclosing the Emperor Akbar's tomb, and spend the day in eating and drinking and in gossip. The garden is a splendid retreat. It occupies a square

of between fifty and one hundred acres, with the Tomb of Akbar in the centre. The tomb is a magnificent pile of granite capped with white marble; and is so vast and complicated in its plan and its style of workmanship that I cannot venture any attempt at description. Suffice it to say, that it is made to dispute the palm of grandeur and magnificence with the Taj itself, in the estimation of natives who profess to have some traditionary facts to bear out their statements. The tomb itself occupies a square platform of perhaps 200 feet in each of its dimensions. On all sides of it are regularly and beautifully laid out plats of ground for gardens now richly filled with shady fruit trees, and tanks and fountains and jets of water, suggesting ideas in strange keeping with the main design of the plan—i. e. the repository of the dead. It suggests the idea that the Emperor may have fancied when he died that he should lie there at ease, and look out from his tomb and admire the jets and fountains playing, and the fruits and flowers, and fragrance of the garden. The masses that on these festival occasions occupy this little Paradise, (as it seems to the native eye,) saunter about and sit in the shade of the trees and the lofty porticos of the Tomb, and even loll about the tomb itself in the vault of the grand edifice, just as though the Emperor had designed it for their especial benefit without any regard to his own comfort or honour. The Rev. Mr. H. (of the Church Mission,) and I went out after the crowd began to assemble in the garden, to find our respective little bands of native helpers.—He found the native brethren connected with the Church Mission under a shady tree in one part of the garden, and I found the brethren connected with the Agra Local Mission under another tree, in another part of the garden. I found J. Harris, Solomon, Hasaini, Ganesh, Samuel, Benjamin, Daniel Wells, S. David and a brahman who has been with them for a month or so past as an inquirer, all very busy distributing tracts and books, and preaching to the people. Their plan was to keep two of their number at a little distance from the tree, each with a testament in his hand, reading and preaching to the people whilst the rest distributed books around the root of the tree. I began to say a few words to a Mussulman who stood by me about his mixing himself up with this kind of idolatry, whilst Mohammedans profess such abhorrence of idolatry, &c. I was very soon surrounded by a group of brahmans full of words and of zeal for their religion.. I had a rambling discussion of about an hour and a half with them before I got time to breathe, or think or rest my weary organs. A few of the topics brought up I will notice:—it were about as easy to count and trace each of the separate flakes of snow in their movements in a snow storm, as a connected outline of the conversation; as there were

three brahmans talking with me all the time, and now and then a fourth put in a word to help them out, or at least help to trip and hinder me.

I asked what benefit could arise to any one from worship such as that in which this multitude profess to be engaged? They asserted that much benefit resulted from it as it was the most wise and rational mode of worship ever devised, and betook themselves to the favourite mode of illustrating the place and office of the Deotas—viz., that God the Great Creator, and Former and Ruler of all, is so immensely distant from us, and we are so sinful and ignorant that we never could find him or approach into his presence without some one to show us the way. Just as a king or an emperor does not allow every strolling traveller who comes that way to come into his presence at pleasure, but appoints certain responsible and honourable servants at his door to receive and introduce strangers into his presence, and teach the ignorant how they are to pay their respects to Majesty, &c. In the same manner the Deotas are appointed to serve as a medium to introduce sinful men into the presence of Divine Majesty, &c. I admitted that their *principle* was right, but the *application* of it was wrong. It is true that we are sinful and ignorant and unfit for the presence of God, and He infinitely above us—and that we do need a “*sertu*,” as they term it—i. e., a ladder by which to ascend to His court—some one to serve as intercessor or “*daysman*.” But what sort of a person must he be who is worthy to fill this place? Suppose an earthly monarch who is known all over his realm as a pious, devout man, who loves goodness and *hates all manner of sin and evil* habit, who had proclaimed throughout his dominions that every person of bad character, such as thieves, liars, drunkards, swindlers, debauchees, should be banished from his kingdom or prosecuted and put to death wherever found,—what sort of persons would that monarch select to serve at his gate to introduce whom they would into his presence? Would he select drunkards, thieves, debauchees, &c., for this purpose? or could such persons feel happy or comfortable in occupying a place so near to him? All admitted that he would not choose such for that office, and that they could not be happy if he should. Then, I replied, if a king who is a holy, good man, could not choose such to fill that office, how much more cannot God, who is infinitely more holy than any pious king, choose the Deotas for such an office, who by their character and uniform conduct have shown themselves still more abandoned to all kinds of evil and impurity than the very worst of men! Then I tried to show the fitness of Christ to fill that office which they admit to be so indispensable for sinful man,—that he is holy, harmless, sepa-

rate from sinners, and in every respect worthy of the office, and of our confidence in that office.

They set out, two or three of them, to prove two things at once here, viz., one to reiterate some Mohammedan objection to the Divinity of Christ, and another to defend the character of the Deotas. The person conducting such a conversation must choose which he will address himself to, and leave the other to be flung in his way at every step. I took the course of following the Deotas, as we had begun on that subject. They first denied stoutly that the character of the Deotas was so bad as I represented them. When I referred to some of the statements of their own books, which they could not deny, they betook themselves to the common excuse of Hindus—viz., that their gods had given us specimens of these various kinds of evil habit and evil action, in order that we might have a more vivid impression of the evil of such things and avoid them. But I asserted that they themselves gave no hint of this kind, but on the contrary, that every word and action indicated that they were done, because such obscene and abominable conduct was agreeable to their taste and pleasing to themselves; and I also took this position, that *no people ever were better in their general conduct than the objects, whatever they were, which they worshipped; and that all will instinctively aim at being like the objects which they worship.* Thus, the Christian who worships a God who is holy, just, true, righteous, will with all his heart strive to be like him; assured that the nearer he is to being like him the more will he approve his conduct, &c.; just so the persons or the people who select *Vishnu*, or *Shiv*, as the object of their worship, will also instinctively strive to be like them; there being no such thing as a people presuming to be better than their gods. Here they immediately resorted to the hackneyed argument, which seems to have satisfied all Hindus in all past generations, viz., "that the gods, being immortal, whatever they do is right, and however it may appear to us, all that they do or have done is right." "On those that are almighty crime does not rest"—a sentiment quite in accordance with the old European maxim that "kings cannot err," applied merely to a class of kings a little farther removed from the notice of those who are now living, acting, responsible mortals.

They were assured that their principle is wrong in its foundation and in all its bearing,—for in proportion as any one is exalted in the scale of intelligence and power, and especially if he be exalted to the rank of a god, and raised above the infirmities and temptations incident to mortality, his responsibility is increased. If he yield to the corruptions and evil propensities which belong to corrupted mortality, his sin is greater in proportion to his superior power, and

knowledge and nature. The crime of stealing, e. g., is not in itself so great a crime in the case of a man who is ignorant, and poor, and hungry, and subjected to what he may think a necessity to do so, as it is in the case of a man of better education and training, and who has already an abundance of this world's goods, and nothing which in the least measure constitutes a plea of necessity or shadow of excuse even to his own mind. If the Deotas are really as is claimed for them, immortal, and above the necessities and infirmities of mortality, then crime of any kind or degree in them is proportionably great and inexcusable.

The majority of Hindus will always assent to the truth of this principle and the propriety of the statement. And the person conducting the argument on the part of Hinduism will either leave the company, or deny that the Deotas ever have done anything wrong, or will fall upon some objection to the character of Christ. In this case, they took the latter course. They charge Christ with uttering a falsehood, and Christians with believing a greater absurdity than they. And they quoted the passage at the institution of the Lord's Supper, where he says of the Bread, "This is my body;" and of the wine, "This is my blood." I replied, that this is easily understood and easily explained. The disciples who stood by and saw the Saviour's body whole and entire before them, while he held the bread in his hand towards them, saying, "this is my body which is broken for you," understood him at once to speak in a figurative manner; that this bread was to be a memorial, a remembrance of his body, which was soon to be broken on the cross for them; and the wine a memorial of his blood which was soon to be shed on the cross for them, for the remission of their sins; and that this is still practised in the Church of Christ as a figurative or emblematic transaction, setting forth his expiatory death for our sins. They then appealed to the Roman Catholics, who they say unquestionably do understand it in a literal sense, as their doctrine of *Transubstantiation* still teaches. I admitted that they do so represent the subject, but that the plainest dictates of all common sense teach otherwise, and repeated the outline of the case at the institution of the Supper. They then admitted that common sense and fair dealing with the subject must concede that it was a symbolical transaction, and the language figurative, and that common sense could not be so imposed upon as to take the bread and wine to be his body and blood in a literal sense, when they stood by as the disciples, and saw his body whole and entire before them with the bread broken in his hand.

You are aware that Roman Catholicism has been domesticated here at Agra since the days of Akbar the great—more than two hundred years—and has been playing off its mummeries

before the people all that time. But the images and idolatry mixed up with all its services and all its details are such as to make it particularly disgusting to Mohammedans, and quite prevents Romanism from meeting Mohammedanism in fair and open conflict. The Catholic priests have, therefore, quite abandoned all out-of-door efforts, and content themselves with masses, and bells, and music and trappings in-doors, where they can inveigle native Christians taught by Protestants, and *Hindus* who have not so much objection to imagery, and show, and parade; where there is great appearance of wealth and honors, and nothing having much to do with the heart, or which requires the abandonment of cherished habits.

My brahman opponents, when they gave up the position of Transubstantiation, turned to prove that Christ disclaimed all personal connexion with Divinity, and that we abuse his doctrine in imputing it to him. The passage on which they located the proof is the one where the person coming to him said, "Good Master, what good thing shall I do that I may inherit eternal life?" Jesus answered, why callest thou me good? there is none good save one, that is God." Now this, said they, is proof that he disclaimed Divinity himself. I gave this explanation, that Jesus saw the heart of the person coming to him with that question much clearer than he did himself, and seeing the hypocrisy which was in it, he wished to give it a salutary check before he entered into conversation with the man. To do this, he said, in effect, You and the Jews deny my claims to be the Messiah, and declare me to be a deceiver and impostor. Wherefore, then, callest thou me "Good Master." If I am an impostor and not the Messiah, I cannot be good. None is good in this high and perfect sense except God, except He who is Divine. If you deny me this character, that I am Divine, then call me not "Good Master." They either could not or would not see the force of this explanation, and insisted on taking it in its most literal sense, allowing no explanation except just the few words which are written. I replied that a comparatively very small portion of the words of Jesus were written by the apostles, generally just enough to give a very brief outline of the drift of his conversation, without pretending at all to give every word and sentence, and that if you refuse to allow any single comparatively obscure sentence to be explained by the general drift of his conduct and teaching in other places where there is no obscurity, and can be no mistake as to the meaning, then of course you deny me the opportunity of explaining the scripture to which you object, and yourselves the opportunity of getting a clear and consistent view of it.

They then objected to the broad ground of Christian Justification altogether, asserting that

it is contrary to the attributes of God, and contrary to all principles of justice and equity to punish the *innocent* for the *guilty*,—that it is contrary to all sober and enlightened and right practice amongst men, and contrary to all that we know about the wisdom and perfections of God. This, by the way, is a favourite Mohammedan objection, and a Socinian one too, I suppose; for here, among this people, Socinians are Mohammedans, and I do not know how to distinguish between them. To their objections I replied that I had two things to say, if they would allow me an opportunity of saying them, to which they assented. When permitted to explain, I stated that this principle to which they object is not contrary to facts of daily observation, and daily occurrence in the development of God's Providence; for we all see and all know that the drunkard or the debauchee, who by his imprudence, mismanagement and evil course, reduces himself to poverty and disgraces his children, however innocent they may be, however far from sympathising or participating in his crimes, causes them to suffer poverty and dishonour with him. Here we see that to some extent God does permit those who are innocent to suffer with and on account of those who are guilty. But this does not illustrate the plan of redemption as set forth in the Christian scriptures; it merely meets their objection drawn from *their estimate* of the attributes of God and the facts of his moral government, of which they can see or comprehend only a little part.

Again, in the case of Christ, the *innocent* suffering for the *guilty*; his suffering for the guilty was *voluntary*; there was no force or violence used in it. He assumed that office or that responsibility, in order to prevent and diminish the amount of human suffering. It is like the case of a debtor who is unable to pay his debt and is cast into prison on account of it. If another person, out of compassion to him and desire to relieve his sufferings, pays the debt for him, his sufferings are at an end. He is released. The other person could not be forced to pay the debt for him; but if he does it voluntarily, it is accepted for him as though he had paid it himself. Or if the other has previously, in a voluntary manner, assumed the position of his *security*, then it is exacted of the *security* just as though it were *his own*. This is that which illustrates the Christian scheme of redemption. Jesus Christ was possessor of all the wealth and resources of better worlds; out of the depths of his incomprehensible love he voluntarily assumed the position and responsibility of security or substitute, in order that by paying or suffering in the stead of the sinner the amount of human misery might be reduced, and the Divine government maintained, and the Divine attributes illustrated, and the Divine law made honoura-

ble. Thus by a transaction, the great comprehensive bearing of which, in some of its features, transcends the highest comprehension of man, the principle of which, however, adapts itself to the comprehension and the practice of men, that great problem is solved which men and angels with their united wisdom could never solve, viz., how God could save the sinners and yet maintain his own truth and the integrity of his justice.

From this point the brahmans fell back on the old difficulty which so much puzzled the Schoolmen, and which puzzles every human mind which allows itself with its own unaided powers to grapple with it, viz., "why did God, knowing all the evils that would result from it, allow sin to enter the world at first?" And they insisted on taking one of these positions, viz., either that God knowing and allowing all the evils that would follow, created sin, and allowed it to enter the world; or that God was ignorant of it, and did not know that sin would enter; or that he was unable to prevent it," and they wished to hear what I had to say to their dilemma. I replied that God undoubtedly knew all that would follow from the permission of the entrance of sin into the world; and seeing all this he permitted it to enter. But *why* he did so he has not thought proper to explain to us, as we could not probably comprehend if he should explain it. Our business is to go just as far as he has explained his plans and there stop; all attempts beyond that are arrogance and presumption. I therefore cannot venture any speculations beyond what God has revealed. He has made known that he did permit sin to enter into the world, and he has also provided a way in which every one, who with a sincere and humble mind is willing to accept the salvation which he has offered, shall be saved from the evils and the punishment of sin, as though sin had never entered the world.—And this is the great fact with which I and other sinners have chiefly to do. It is not for us to spend time in discussing whether God could have prevented sin or not, but to see whether we have laid hold on the hope which he has set before us or not. They said, that is just the same process of reasoning which they apply with regard to the character and conduct of the Deotas as set forth in their Shastras. They do not presume to judge or decide *why* God sent the Deotas into the world with such power and yet such bad characters. It is enough for them to know that he has done so, and it is for them and others to guard against presumptuously inquiring why he did so, and from saying hard things of them, &c.

Before I got time for any answer to this, they had to go away to their dinner. A part, and to them by far the most interesting part of the day's amusement consisted in this, that wealthy

merchants and others who were ambitious of both fame and merit, provided sweetmeats and food for the brahmans and sent their servants with these things in baskets to feed the brahmans in the garden. I took occasion to move around a little to see how the thing proceeded, and in fifty or may be a hundred places I saw little groups of brahmans sitting 8, 10, 16 or 20 in a circle, and a stout, rugged looking fellow standing in the centre of each circle with a large basket of sweetmeats, such as sugar plums, &c., which would be provided for *children's* amusement at home, and which he was serving out with all diligence and dexterity to the hungry and impatient brahmans seated around him. The brahmans were stretching out their hands with all the eagerness of hungry boys—old men, middle aged, young men and boys—all seemed equally *boys* when it came to receiving the good things that other men of inferior castes had provided for them. While all were thus employed it very suddenly began to rain, and a heavy dashing rain it was. The brahmans and all ran together into the immense porticos of Akbar's tomb, and as far as they could finished their feeding process there. I stood under the shade of a thick zaimin tree, which afforded a very deep shade. Yet with all the help of the tree, and all the help of my umbrella, I got completely wet. After the heaviest part of the rain was over, I also went into the range of porticos of the tomb where several thousand people were assembled, and tried in two or three places to perform some of the work for which I came, but found the bustle and confusion and noise, together with the echo of the porticos or arched vaults, too great to allow of speaking with any comfort or success. After stopping for half an hour until I found that I could do nothing more with any degree of satisfaction, and having my clothes very wet, I went to the house of Mr. H. and changed some of the wettest of them. As I went out of the garden about the middle of the afternoon I saw that the Nautch girls, (women of bad character) were coming in, in great numbers, with all their nose-rings, bracelets, anklets and tawdry ornaments, strutting about to attract attention. And all things seemed to indicate that the scene would close by a night of horrible debauchery. And yet this was a scene of *worship*, as sober and solemn as anything which Hinduism has to offer.

I perhaps should have stated relative to the young brahmans with whom I had the long conversation detailed above, that I discovered before the conversation was half through, that most of them were students of the government school at this place. The government seems, so far as I can judge, to be making a most hazardous—I had almost said awful experiment, in its schools and colleges in India. They are

training up a wily, intellectual, unprincipled class in the community, now becoming very numerous, who possess all the power which knowledge brings, and yet they are giving them no adequate means to guide or guard or regulate it. The Bible is in all their colleges understood to be a proscribed and despised book. As a necessary consequence many, if not most, of their colleges slide into the hands of teachers whose Christianity takes no higher range than a sort of chilling indifferent Socinian tone, or if they even wish to have a character for more religion themselves, still they have to make it wear this aspect. Consequently the government colleges seem to be rapidly leading society forward to a state such as existed in France at the beginning of the Revolution; that is, to a state when there will be a large amount of *enlightened, enterprising mind* with no *religious* principles to guide or control it. In France, at that period, the corruptions of Popery had stretched so far and sunk so low, that it was impossible for a mass of enlightened and thinking minds to do otherwise than despise it. Consequently, a power was wanting to control the public mind. The day of agitation came, which could be settled only by cutting off and cutting off, until the heads of nearly all her best citizens were cut off. France could not even then rest, till the mass of her enlightened atheists had thinned their own ranks by cutting off each other's heads. And I cannot see that either the Bible, or reason, or philosophy, gives us any ground to hope that similar scenes will not yet be witnessed in India, if the same causes are continuously and systematically brought into action.

India: Furrukhabad Mission.

THIRD ANNUAL REPORT OF THE STATION AT
MYNPOORY: OCTOBER 1, 1846.

The missionaries at this station during the last year were the Rev. J. J. Walsh and wife, and Hulasi, native assistant. It is probable that one of the missionaries who sailed for India in August last, will be settled at Mynpoory. This report was drawn up by Mr. Walsh.

A review of the operations of the past year furnishes a striking, and to me a very humbling exemplification of the Scripture truth, "*without me ye can do nothing.*" Perhaps you are looking for a report of so many conversions and admissions into the Church. If so, you will be disappointed, for as yet there is not so much as an organized church at this station. And sure am I that nothing could give me more real pleasure than to have it in my power to communicate such happy tidings; but it is neither for you nor for your missionary to dictate in what manner, or in what degree, success

shall mark the labours of his servant. It is enough to know that, "the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." The expectation of success is right and proper, and for this I have prayed and hoped, but the want of it is rather cause for humiliation than discouragement. Obedience to God's command, faith in His word and promises, and patience in labour are in a pre-eminent sense requisite in carrying on the work of the Lord among the heathen. Apart then from the degree of success—whether it be great or small—whether it comes early or late, our *duty* is plain: and that duty, imperative as it is neglected, is to make known the ever-blessed Gospel to "*all the world,*" even until "the knowledge of the Lord cover the earth, as the waters cover the sea."

In reviewing the year now closing, I feel rejoiced that whilst our trials have been so few, my opportunities for usefulness have been increased, and my intercourse with the people more extensive and satisfactory than at any previous period. I took charge of the station Oct. 30th, 1845, and from that period have been labouring according as the state of my health and other circumstances would admit, in carrying on the affairs of the mission. The first and most important branch of labour is:—

Preaching of the Gospel.—This department of labour comprehends Bazar and English preaching, and the usual regular exercises in Hindustani on the Sabbath. In regard to the first of these, I regret that but little has been done, and that little with so much irregularity. This has been owing to several causes. When I arrived here, I found it absolutely necessary to devote the most of my time to the superintendence of the new mission building, which had just been begun by brother Scott. This required almost my exclusive attention for the first six months, and thus passed away the cold season, the most favourable time for out of door effort. During these six months, however, I preached once a week to an audience of 100 and upwards, composed of the workmen and boys engaged on the building. It may be thought that too much of my time was given to the building, but those who know the circumstances, and what it is to engage in such a work in this country, will think differently. Immediately succeeding this, the hot season commenced, in which but little can be accomplished in the way of bazar preaching with much prospect of advantage. Besides all this, my health has been such as to interfere with almost every branch of labour, especially with bazar efforts. For days and weeks, and at one time for a period of six weeks, I was prevented from every kind of labour, even from the study of the languages.

And yet there has been one kind of preach-

ing accomplished, which has been attended, I hope with good results. I refer to an almost constant intercourse during the latter part of the year with the most respectable and influential class of natives, with whom I have had long and interesting conversations on the subject of religion. And so far from finding this subject an unwelcome one, the very reverse is true. This kind of intercourse has many advantages, as it not only furnishes the lower classes with an example, but makes the higher classes better acquainted with the object and spirit of the gospel, a subject about which they are usually very ignorant. This, when it is remembered that we are debarred by custom from visiting the natives within their own homes, will be regarded as a most desirable and valuable means of doing good. For much of this kind of intercourse I am indebted to a very simple incident, and it is worthy of record only as showing the importance of little things. Soon after the completion of the new building, I borrowed the magic-lantern, belonging to the Orphan School at Futtehghurh, and invited the most respectable people to call and witness the exhibition of it. After one or two exhibitions in private, during which I explained the different pictures, my house evening after evening was literally besieged with visitors of all classes. It was attended with very good effects I believe.

In regard to *English preaching*, I have pursued the same course hitherto pursued, i. e., the magistrate reads the service of the Church of England, and immediately after I preach a sermon. This service was continued until about a month ago, when the attendance became so small, that it was judged best to discontinue it altogether. I cannot say that I regret it much, as it was in some respects an interference with my more immediate work among the heathen, though were the promise of a full and attentive audience held out, I would feel myself bound to renew the service.

The *Sabbath exercises in Hindustani* have been regularly observed during the year. A sermon has been preached every Sabbath to a congregation of about 20 persons, nearly all of whom are dependant on the mission. There has been no marked result of these labours, though I cannot but think that good has been done. Owing to the regularity of attendance, and the fact that they have line upon line, and precept upon precept, this is an important and useful field of labour. The other general branch of labour is:—

Schools.—The city school has been in a less flourishing condition as to numbers during the past year than at any other period since the establishment of the mission, with the exception of a portion of the first year. When I took charge of it, the number of scholars on the roll was 120, with a daily average attendance of

about 65. The daily average number during the whole year had been as stated in the last report, 100 or a little more, but for two months previous to my arrival the above diminution had taken place. We have now on the roll 73, with a daily average attendance of about 50, though during the greater part of the year the number on the roll has varied from 120 to 140. The reduction is thus accounted for.

Mr. W. then states that on a thorough revision of the roll, forty names were struck off; and a rule was adopted to secure a more punctual attendance.

And the consequence is that we have fewer boys, but then it must be remembered that those we have are much more regular in their attendance, and therefore much more promising. The boys have made very good progress on the whole, and will, I have no doubt, do much better during the next year. I have already informed you that Cornelius, the head teacher, became so very negligent and unfaithful to his duties as to operate unfavourably on the school. His conduct in this respect, as well as in others, was such that, with the consent of the mission, I dismissed him on the 1st of August. Since which time I have employed Hulasi as head teacher, and have every reason to rejoice in the exchange. I at first felt some hesitation and regret at this, fearing that it might interfere with his studies, but it has not in the least. He still continues making good progress in Church History, Natural and Moral Philosophy, Grammar and Arithmetic. In conclusion I would remark, that in some respects the school is important to the interest of the mission, but in many others the attempt to keep it up is very discouraging. Among these are the difficulties of procuring suitable teachers, the irregularity of the scholars, their leaving the school so soon after admission, and finally the frequent holidays.

I attempted to establish a Bazar school in the village, within a few rods of the new house, but after a month's trial was compelled to discontinue it on account of the small number of pupils. There are more than a sufficient number of boys in the village, but their parents being poor, require their children to assist them in the fields and other ways. . . .

Mrs. Walsh has made repeated efforts to get up a girls' school, but as yet without success. Owing to the peculiar character of the population and their combined opposition to anything seeming to favour the least innovation of their customs, it is probable that the idea of a girl's school may be abandoned altogether, though farther efforts will be made to accomplish so desirable an object.

When this station was recommended to the Board an error was made in stating the number and character of the population of this city,

which a more intimate acquaintance with them as well as official information enables me to correct. The city contains about 18,000 inhabitants, with a *prodigious amount of brahmanical influence*, no less than 6,000, one third of the whole population, being brahmans! Having satisfied myself of the truth of this statement as well as I could, I applied to the magistrate and collector to ascertain what confirmation the census or other documents in his possession could give, and he assured me that it was true, and not only this, but that the disturbance and riot is unparalleled in so small a district, the chief promoters of which were brahmans. You will naturally be surprised to learn this fact, and a word or two of explanation is necessary. The greater portion of these brahmans are what are called *Mathuriyas*, the name of a caste of brahmans of Mathura, a city near Agra, and celebrated as the birth place and early residence of *Krishna*, and still a place of pilgrimage among the Hindus.

The cause of so many being collected in Mynpoory is this. When the Rajah was in power, they were summoned to attend his court, and form a part of his retinue, acting as counsellors

and diviners. And though the Rajah now has no power, being a pensioner on the English government, still many are retained in his presence; the majority however having become *baniyas* or shop keepers. Their influence consequently is not the effect so much of their knowledge and elevated character, as it is of their immense number. Claiming an origin in the holy birth place of Krishna, they are notorious for their self-conceit, and rule the whole population, the majority of whom belong to the lower class of people. Their influence is so great that they have it in their power to put a stop to our schools whenever they please. This will be apparent from the fact that out of the 72 boys now in the city school, 66 are Mathuriya brahmans. These are facts which ought not to be concealed. I leave you to make your own reflections on them. Only think, out of a population of 18,000 there are no less than 6,000 blind leaders of the blind! Who will not pray that their eyes may be opened, so that they may become truly enlightened spiritual leaders among the thousands in their midst. With this thought and hope I conclude this report of my labors for 1845-6.

Mission House: New-York, February, 1847.

OMISSIONS.—On the first page of the last number of the Missionary Chronicle, the names of Mrs. Culbertson, Mrs. Way, and Mrs. Cole, were omitted in the list of missionaries at Ningpo; and in the tabular statement on the third page, the mission of the Presbyterian Board in Siam was also left out—in both cases by oversight.

RECENT INTELLIGENCE.

CHOCTAW MISSION.—Since our last notice of Spencer Academy, a serious sickness prevailed among the pupils, resulting in the death of three of their number. The Rev. Mr. Ramsey was also attacked and brought very low by a fever. We are thankful to mention that he has recovered, and the epidemic seems to have passed away. It had become necessary to suspend

the duties of the Institution, and permit the boys to return to their homes for a few weeks. In the mean time Mr. O. P. Stark, teacher, made a visit to this city on business connected with the mission, and returned on the 18th ult.

Mr. Charles H. Gardner has been appointed as a Teacher in the Academy, and Mr. Joseph McLure as Steward. Mr. and Mrs. Gardner, and Mr. and Mrs. McLure and family, left this city for their station at the same time with Mr. Stark. They are commended to the prayers of the churches.

CREEK MISSION.—The Rev. R. M. Loughridge has been united in marriage to Miss Mary Avery, of Conway, Mass., a lady formerly engaged as a teacher among the Cherokees.

INDIA: FURRUHABAD MISSION.—The Rev. J. L. Scott writes on the 3d of October last, that Mrs. Scott had been severely ill, with a pulmonary af-

fection, as it was feared, and her recovery at one time was considered doubtful; but at the date of his letter she was free from danger, and with rest for a season from her duties in the Asylum, it was hoped she would become quite well.

INDIA: ALLAHABAD MISSION.—Letters from the brethren in this mission have been received, dated to the 28th of September last. The English school for native boys, supported by the government, was about to be given up; or rather it would be transferred, probably, to the care of our mission. Concerning this important measure, we may have more particular accounts to present in a future number of the Chronicle.—A chapel was dedicated to the worship of God on the 27th of August last, the introductory services having been conducted by the Rev. Mr. Freeman, and the sermon preached in Urdu by the Rev. Mr. Warren, from Psalm cxli. 1, 2. The missionaries were all present, and a number of the orphan children, besides many natives from the Bazar. This house of worship was erected through the exertions of the Rev. Mr. Warren, and will be under his care; it is near his house, and situated on one of the main roads, and in the immediate neighbourhood of a market-place, so as to be easily accessible by a large number of natives.

CHINA MISSIONS.—We have received letters dated at Ningpo, August 26; at Amoy, September 7; at Macao, September 26. They speak of the good health of the brethren, and of their missionary work. The letter of the Rev. Mr. Culbertson gives an account of a great excitement which was then prevailing among the people of Ningpo. This narrative, though longer than we are accustomed to present in these monthly notices, is yet so singular, and presents such impressive views of the evils of heathenism, that we have concluded to insert it here without abridgment.

The quiet of this ordinarily peaceful city has been disturbed, and the people have been in a

state of great excitement during the whole of the present month. One cause of this has been the excessive drought, which has been severely felt for nearly three months, and given rise to fears for the rice crops. The early crop has been gathered and has been a good deal injured. The second crop will likewise fall short, but as we have had some rain within the past week, it will probably not be more injured than the first. The usual course has been pursued to procure rain. The slaughter of animals has been strictly prohibited for many weeks, the mandarins offer their prayers at one of the temples every morning, and the people, sometimes coming in from the country in large numbers, parade the streets, bearing long bamboo branches with small white flags, and themselves wearing white caps. The principal object of worship is the dragon, the author of rain; and particularly those animals in which the spirit of the dragon is supposed to reside, such as the crab, and a species of frog. The latter is worshipped daily in various temples.

The excitement of the people, however, has been chiefly owing to another cause. In some of the Chinese historical works there are accounts of men, who have procured the power by means of magical arts, to give life to paper figures of men and animals, so that while remaining invisible, and having the power of traversing the air, they had all the power and strength of their more substantial prototypes. Some malicious persons had made use of these stories to terrify and harass the simple hearted and credulous people of this district. The way was prepared for this by previous alarming rumours. About the first of June placards were put up abundantly in all parts of the city, exhorting the people to beware, because in a neighbouring district some desperate fellows had scattered cakes in the street, of which many persons ate and soon after died from the effects of poison. It was further stated, that several days after the burial of those who were thus poisoned, their friends repairing to their tombs to weep, found the coffins opened, and the eyes taken from the head of the corpse, and the ears bored. The brains, it was commonly supposed, were to be used in making medicines. All persons were exhorted not to buy cakes from the stands in the streets; but only at the regular shops, and of persons in whom they could confide, as persons of bad character were engaged in the same nefarious practices in Ningpo. No one could tell where the report originated, and none knew how to get at the truth. It was at first said that no less than a hundred persons had died, but a few days brought the number down to five or six. After a few weeks of agitation the excitement wore away, and then a rumour was set in motion, that nearly all the fowls in one night had lost a feather from each wing, and the fact was

accounted for, by supposing that they had been taken by *spirits* to be used as swords. This rumour did not go far, and created no further excitement. About the first of August it was published in placards, that the paper spirits, called *Tsze-Ane*, had begun to annoy the people in the adjoining department, and might therefore be expected soon at Ningpo. It was advised that charms should be pasted over the doors and that gongs should be beaten at night. The charms, consisting of four mysterious characters on yellow paper, with a drawing of a figure used in divination, soon began to be sold in great numbers, and the workers in brass found purchasers in abundance for their gongs. Soon it began to be rumoured that strange noises were heard at night about the east gate of the city, noises of men's voices, and as of men walking rapidly through the air, while nothing could be seen. Many, especially in that neighbourhood, did not dare to go to bed at night, and it was generally expected that the grand descent of the spirits upon the city would soon be made.

[Just at this time, while all were in a state of expectation, on the morning of the fourth of August, at a quarter before four o'clock, the whole population was roused from sleep by a violent shock of an earthquake. Every house rocked to its foundation, but most persons referred the motion only to their bedsteads. All sprang to their feet, and in an instant a universal scream of horror and dismay went up to heaven, from perhaps three hundred thousand voices. The general impression was, that the *Tsze-Ane* had arrived, and those who had gongs beat them with all their might, while those who had none pounded tables and chairs, or leaped up and down upon the floor, with loud screams, to frighten the spirits. To us it was a solemn time. Before the shock was over we understood its nature, and our consequent danger. For a moment I expected instantaneously to be buried beneath the ruins of our house, and when I heard the shriek of terror which arose around us, I fully believed that the unsubstantial walls of many houses must have yielded to the shock, and crushed in their fall multitudes of people.

We soon ascertained, however, that a kind Providence had ordered it otherwise. Not a house or wall had been thrown down, and with the exception in some instances of a few loose tiles shaken from the roof nothing had been removed from its place. The shock lasted probably more than a minute, possibly two minutes, and was followed by a loud noise in the air like the rushing of distant waters. It was felt at Hongchow, Loochow, Shanghai, Foochow, and almost every place yet heard from; and also by junks at sea. Some of the older inhabitants remember to have felt a similar shock in their childhood. I presume therefore there has been nothing of the kind felt before for forty or fifty

years. The effect of it was of course greatly to increase the excitement about the spirits. The multitude could not be convinced that it was the effect of natural causes, though since it has been found to have extended to so great a distance, the impression has become pretty general that it was really nothing else than an earthquake. At first, however, even intelligent men attributed it to supernatural agents. Even my teacher for awhile was shaken and said it could not have been an earthquake, for in that case it would assuredly have been predicted in the imperial almanack. It could be foretold, he said, by inspection of the stars. The illiterate could not be expected to hold more enlightened views than educated men. All the gongs in the shops were immediately purchased, and many who would gladly have become purchasers were left unsupplied. Large quantities of red cloth, too, were sold to make little aprons for the children, because it is supposed to keep off the spirits. For three or four nights few eyes were closed in Ningpo. Gongs were beaten the greater part of the night, and guns and powder crackers were fired incessantly. Indeed the noise and watching have been kept up to a considerable extent ever since, and the excitement is at this moment almost if not altogether as great as it was at first. Malicious persons have sedulously endeavoured to prevent its dying away. A few nights after the earthquake it was reported that the spirits were to come in the form of serpents, still however invisible, and then in the form of lions and tigers. This gave a new impetus to the nocturnal noises. Then it was rumoured that on a specified night several persons, taken from the number of those who were born in particular years, would die if they went to sleep. Everybody born in those years therefore spent the night watching.

Whether the persons who have circulated these rumours designed in any way to use them to excite odium against us I do not know. Satan, however, has taken advantage of them to endeavour by their means to retard our work. They have been attributed to the Roman Catholics, to the foreigners in general, and to the missionaries. Some of us are now regarded with fear and hatred. We are supposed to be possessed of supernatural powers, and the spirits which are moving in all directions are supposed to act in accordance with our commands. These reports are believed by multitudes. Miss Aldersey has been particularly annoyed on account of her school. The parents have become alarmed, and frequent visits are made to see if some of the children are not murdered. Confidence has not been shaken, however, in our school of boys, and the scholars have willingly returned after a vacation of a month.

Another report was afloat a few days ago, that some foreigners had entered the temples

and taken away by force the registries of the names and birth of individuals, which were used in divination, and are relied upon as a preservative from sickness. This increased the outcry against foreigners, and placards have been put out attributing all these things to us, and suggesting the expediency of putting all foreigners to death. This in such a city as Ningpo is empty talk. It is now rumoured that the spirits have gone to Hongchou, and scattered themselves over the whole province. That they still remain in great numbers in Ningpo is shown by the fact, they say, that many persons have their hands scratched by them, and that others have their queues cut off while asleep at night. These are facts which we can only account for by supposing that some persons are deeply interested in keeping alive the excitement.

The mandarins at first put out proclamations exhorting the people to be quiet—declaring that the stories were mere fabrication, and threatening with severe punishment those who should be found beating gongs. Since, however, they have altered their tone, and endeavoured to quiet the people by encouraging them in using the means to frighten the spirits from the place. They even go to the temples to pray for their removal, and have lent their aid in getting up a procession in honour of the god, Kwantee, who rules over spirits. This procession made the circuit of the city wall yesterday, and to-day is passing through the streets with beating of a hundred gongs and firing of guns. Officials from the mandarins' offices may be seen in the procession, and a hundred and twenty soldiers in full dress, furnished by the mandarins.

Such is the state of things here at present, but such excitement cannot be kept up much longer. We hope that it will all pass away as soon as heavy rains shall fill the dry canals and remove the fears now entertained of the entire failure of the second crop of rice, and diminish the suffering which exists in many places for want of water. In many places the people are entirely dependent upon the rain for all their water, both for irrigation and all other purposes. They must carry their water, sometimes several miles on their shoulders for themselves and their cattle, and of course feel the drought severely. May God overrule all these things for the advancement of the Gospel among the people. They may learn, perhaps, the folly of trusting to dumb idols in a time of distress.

For the Missionary Chronicle.

A PLAN FOR PROMOTING THE CIRCULATION OF THE MISSIONARY CHRONICLE AND FOREIGN MISSIONARY.

Mr. Editor:—Would it not facilitate and ex-

tend the circulation of The Missionary Chronicle and The Foreign Missionary, if the Pastor of every church, or some other active friend of the cause, would subscribe and pay for as many of each as he could distribute, and have them sent to his address by stage or some other private conveyance, at a small expense? He could then sell them at the office price for the least number of copies, to regular subscribers in the congregation, i. e., the Chronicle for fifty cents, and the Foreign Missionary for twelve and a half cents. This would yield him enough to pay freight, and perhaps a little more. And this surplus, if any, he could, if he chose, hand over to the funds of the Board. I have gone on this plan for several years past, and find that I distribute a good many more than I could on the old plan of sending them by mail to individuals, and at less expense to each subscriber. And I would observe further, that, in order to facilitate the distribution to individual subscribers, I write their names on their papers, and carry them to church on the Sabbath, where all get them without any inconvenience. It appears to me that any friend of the cause would be willing to take this little trouble for the sake of distributing these papers, which are so important to the success of the missionary work.

A PASTOR.

For the Missionary Chronicle.

ANOTHER PLAN.

Mr. Editor:—In 'our' church, a copy of The Chronicle is placed in the pew of each family once a month. Its expense is defrayed by a member of the congregation, who considers this a good method of aiding the work of the Foreign and Home Boards. He considers three fourths of its cost as so much money given to foreign missions, and one fourth as given to domestic missions. It is understood, however, that any family may pay for their copy by throwing its price into the monthly concert collections. If this plan is a good one, it might be adopted by others. In many congregations, a few individuals might unite in carrying it into effect.

A MINISTER.

[No one plan will suit every congregation. One good result of these communications may be, to stir up the minds of our brethren to the importance of taking effective measures of some kind for the diffusion of missionary intelligence amongst their churches.—ED.]

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>	
Princeton ch. for China mis, 18 48; Mayfield Central ch. to con. REV. JEREMIAH WOOD, 1 m, 55; Ballston Spa ch. 20	93 48
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>	
Bath ch Sab sch penny soc	5 00
<i>Pby. of Buffalo City.</i>	
Aurora ch. 3; Portageville ch. 5 73	8 73
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>	
Goshen ch. 19 71; Sab sch to ed. Catharine Jessie McCartee and Daniel Wells, 50	69 71
<i>Pby. of North River.</i>	
Newburg ch. four ladies to ed. Mary Johnston in India, 20; Marlboro' ch and West Neighbourhood, 23 11	48 11
<i>Pby. of Bedford.</i>	
Rye ch mo con colls. 22 75; Gilead ch. 5	27 75
<i>Pby. of Long Island.</i>	
Bridgehampton ch. juv mis soc	1 00
<i>Pby. of New-York.</i>	
Hammond-st. ch ann coll. 23 51; N Y 42d st. ch mo con, 6 31; Duane-st. ch mo con, 14; lad. of do. to sup. Evangelist in France, 250; lad. asso of do. 116; Chelsea ch mo con. 13 50; Brick ch mo. con. 5 77; Madison av. ch. mo. con. 4 60; Sab sch in part to ed. John D Wells in China, 6 25; Brooklyn 1st ch. mo. con. 23 12; N Y 1st ch mo. con. 98; ann coll addl. 148; ch on University Place ann coll. in part, 527 41	1236 47
<i>2d Pby. of New York.</i>	
Scotch ch Sab sch for Spencer Academy, 114 59; do. Robert Carter don. 100; Peekskill ch Mrs A B, don. 5	219 59
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>	
Rahway 1st ch to con LASHAN CLARK, 1 m	50 00
<i>Pby. of New Brunswick.</i>	
Cranberry 2d ch. 58; Freehold 1st ch. of which 18 for mis in India, 35 85; Lawrence ch. 28 94; Pennington ch. 12	134 79
<i>Pby. of West Jersey.</i>	
Burlington ch. 39 03; Mount Holly ch. to con. REV SAMUEL MILLER, Jr. 1 m, 30	69 03
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>	
Union ch. Phil. half of mo con, 2 08; Phil. 6th ch. Robert Creighton, don. 10	12 08
<i>2d Pby. of Philadelphia.</i>	
Frankford ch	25 00
<i>Pby. of Newcastle.</i>	
Newcastle ch ann coll, 100; mo con colls, 40; Dr Couper, to ed James Couper at Futehghurh, 20; Sab sch to ed John Spottswood at Futehghurh, 20; Forks of Braudywine ch mo con. 12 88; ladies of do. to procure clothing for Spencer Academy, 38 50	231 38
<i>Pby. of Baltimore.</i>	
Taneytown ch, of which 24 27 from young lad. of Thorndale fem. sem. for sup. of orphan school at Futehghurh	150 00
<i>Pby. of Carlisle.</i>	
S t. Thomas ch, 5; Green Hill ch, 11; McConnellsburg ch. in part, 24	40 00
<i>Pby. of Huntingdon.</i>	
leysburg ch. 5; Bellefonte ch. Mrs Eliza ordon, Centre Co. don. 100	105 00
<i>Pby. of Northumberland.</i>	
Milton ch. "a lady," don. 10; Danville ch. Mrs. C Montgomery, don. 20	30 00
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>	
Elders Ridge ch. 10 63; Congruity ch. 27 87	38 50
<i>Pby. of Ohio.</i>	
Pittsburg 1st ch. M Allen, don. 100; Montours ch. 11	111 00
<i>Pby. of Beaver.</i>	
Pulaski ch	4 00
<i>Pby. of Clarion.</i>	
Clarion ch. Sam'l Craig, don	50
SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Fairview ch. 60; Washington ch. ladies of, to con C M REED, 1 m, 50	110 00
<i>Pby. of Steubenville.</i>	
Union ch. 4 06; Wellsville ch mo con, 3 44; Sab sch, 1	8 50
<i>Pby. of New Lisbon.</i>	
Salem ch, 23 05; fein mis soc. 31 75; Weathersfield ch, 2	56 80
SYNOD OF OHIO. <i>Pby. of Richland.</i>	
Perrysville ch	5 00
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
Yellow Springs ch. 23; children of Peter Knott 65 cts; Springfield ch, 7 00	30 65
<i>Pby. of Cincinnati.</i>	
Mouroe ch. 9 03; Walnut Hills 1st ch mo con colls. Sept. Oct. and Nov. 14 39; Judge Arnold, don. 5; Pleasant Ridge ch mo con, 10 40; Cincinnati 1st ch mo con colls. Sept. Oct. and Nov. 18 44; Sab sch mis soc, proceeds of ann sale, 73 38; six mos colls to 20th Dec. 26 31; interest on bequest of John Gallaher, 30; ALEXANDER GUY, M.D. to con himself 1 m. 30 00	216 95
SYNOD OF INDIANA. <i>Pby. of Vincennes.</i>	
Claiborne ch	2 10
<i>Pby. of Indianapolis.</i>	
Indianapolis ch. W A Halliday and Lucia S Halliday, (a New Year's offering)	5 00
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Shelby Co. Ky. Rev J Platt, don. 6; Louisville Ky. Rev W. W. don, 10; Shelbyville, Ky. Wm M King, don. 5; Louisville 1st ch mo con. 7; Mrs Jane W Anderson, don. for China mis. 10; Mulberry ch mo con colls. 9 40; ann coll, 24 30; Big Spring ch, 25 25; Taylorsville ch, 4 10; Shelbyville ch. 17 50	118 55
<i>Pby. of W. Lexington.</i>	
Harmony ch. Mrs M M Alexander, don. 5; Woodford ch. Thos. H. Wallace, don. 5 00; Frankfort ch. chil of Sab sch, 35 cents	10 35
SYNOD OF VA. <i>Pby. of Lexington.</i>	
Tinking Spring ch. Danl Fishburn, don. 20; H G Guthrie, dor. 10	30 00
<i>Pby. of Winchester.</i>	
Charlestown ch	30 00
<i>Pby. of East Hanover.</i>	
Richmond 2d ch mo con. 9 90; Richmond 1st ch ann coll. in part, 153 54	163 44
SYNOD OF NORTH CAROLINA.	
Synodical coll. in Greensboro' ch	47 00

Pby. of Orange.

Raleigh ch. mo con colls. last year, 11 20; mo con colls and ann coll this year, 146 09; Milton ch. 16 83; Greensboro' ch. 121 40; Spring Hill ch. 8 33; Harmony ch. 5 70; Danville ch. 43; Spring Grove ch. 2; Hillsboro' ch. 20; Nutbush ch. 16; Shiloh ch. 14; Clarksville ch. 33 75; Yancyville, 18; Cross Roads ch. 6; Hawfields ch. 6 50; Oxford ch. 8 72; Grassy Creek ch. 9 13; Lewisburg ch. 5 72; Lexington ch. 13 50; New Hope ch. 7 75

513 62

Pby. of Fayetteville.

Bethel ch. 18 40; Shiloh ch. 3; Ashpole ch. 10 60; Black River ch. 6 89; '—' Mrs. Jonathan Evans, don. 50 cents

39 39

SYNOD OF WEST TENNESSEE.

Synodical coll. in Zion ch

145 00

Pby. of Holston.

Knoxville 1st ch bals ann contribution, 5; mo. con. 10 75

15 75

Pby. of W. Tennessee.

Zion ch

20 00

SYNOD OF SOUTH CAROLINA.

Synodical coll. in 2d ch. Charleston

130 50

Pby. of Harmony.

Horeb ch, 5; Hopewell ch. Sab sch, 2

7 00

Pby. of Charleston.

Beach Island ch mo coll. 10; Charleston 2d ch mo con. 6th Dec. 25

35 00

SYNOD OF GA. *Pby. of Georgia.*

St. Mary's, Ga. 19 37; Waynesville ch, 50

69 37

Pby. of Hopewell.

Macon ch Sab sch, 13 36; Milledgeville ch. 80; Augusta 1st ch mo con colls. in Sept. Oct. & Nov. 15 60; juv mis soc. 40 53; Sparta ch. 17 50

166 99

Pby. of Flint River.

Alcovia ch. 5; '—' J J Pinson, don. 2 00; — Griffin ch mo con colls. 20

27 00

Pby. of Florida.

Tallahassee ch, 50 23; Iamonia ch, 10 85; ch. in Thomas Co. 1 50

62 58

Pby. of Cherokee.

Rosswell ch. juv. mis. soc. to ed. *Nathaniel A. Pratt* in N. India

20 00

SYNOD OF MISSISSIPPI. *Pby. of Miss.*

Jackson ch. Mrs Louisa Burrus, don. 2 50; mis soc, 3 05

5 55

Pby. of Clinton.

Canton ch

44 45

Pby. of Tombeckbee.

Columbus ch

20 00

Pby. of Louisiana.

N. Orleans, Lafayette Square ch mo con, Nov. and Dec.

52 45

COLLEGES AND SEMINARIES.

Princeton Theo. Sem. Mis. Bible and Tract soc

30 00

MISCELLANEOUS.

New-York, "G. M. S." don. 10; Rev J A Dunlap, don. 5

15 00

Total, \$4965 11

DONATIONS IN CLOTHING, &C.

Abington ch. Pa. ladies of, one box clothing for American Indians, of which \$5 from juv. mis. society

55 00

Doylestown and Deep Run chs. Pa. ladies sew. soc. one box clothing for American Indians

53 00

Gainsville ch. Ala. one box books, 50; ladies of do. one box clothing, 84 56; ladies branch of the Gainesville Bible soc. one large family Bible, 7, for the Rev Harrison W Ellis, African mission

141 56

NOTE.—In the October Chronicle \$15 credited [to Wellsville ch. O. should be acknowledged as the donation of the REV. THOMAS F. MAGILL, Urbana, O. to con. him a l. m.

The boxes of clothing acknowledged in last month's Chronicle as from Perrysville and Lake Fork Cross Roads chs. Pa. should have been, Perrysville and Lake Fork Cross Roads, Ohio.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

FEBRUARY, 1847.

No. 2.

Board of Domestic Missions.

EBENEZER.

THE motto of our paper is the same as that of the last year. At the commencement of the last year, the Board took a retrospective view of missionary operations from the year 1800, and rejoiced in beholding the great increase, and success from that period, and more especially from the year 1828, when the Board, in its present form, was organized by the General Assembly; and found on the review, they had abundant cause to thank and praise God for his blessing on their humble labours, in promoting this glorious cause in our own country. A retrospect of the year 1846, will furnish ample reason for the same delightful acknowledgment to the great and benevolent author of all good to our sinful world.

We have read the extracts published in the Chronicle during the last year, with the mingled emotions of sorrow, of joy, and of hope; and we believe that any real Christian, in perusing them, will experience the same emotions. If all who take the *Chronicle* would carefully read its interesting pages, they would feel the missionary spirit moving in them, and would be stirred up to more fervent prayer for the spread of the Gospel, with its blessed privileges among the destitute, and be prompted to greater liberality in sustaining the great cause of missions, both at home and abroad. Have we not reason to apprehend that not a few who receive it, do not read it attentively?

Let some few particulars presented at large in the published extracts, be here brought to view, that all who read this short article may see, how much reason we have to weep, and mourn, and yet to hope and rejoice.

1. Look at the *wide-spread field* for missionary operations, in which the providence of God calls our beloved church to labour. It has always been large, but of late years it has been greatly extended by the formation of new states, and by the tide of population that is constantly pouring into them, and especially into the *mighty west*, where the great battle of the Lord will have to be fought, between the evangelical churches of Jesus Christ in our land, on

the one side, and antichrist, infidelity, and soul-destroying errors on the other. In this mighty conflict, our church must engage with all her forces. It is a conflict which will decide, whether the saving Gospel of our blessed Redeemer shall be preserved to the American people, and through its conservative influence, the free institutions which they now enjoy, be maintained in their purity and strength; or whether Romanism, infidelity, and soul-destroying errors shall prevail, and this mighty empire be given up, first to the reign of crime, and anarchy, and then to a despotism that will extinguish the light of liberty, now held forth in our country to the gaze of an admiring world, as the last hope of oppressed and enslaved humanity. *What a conflict!*

During the last year, the missionary field of the Board has been greatly enlarged by the addition of *Texas*, covering an extent of territory sufficient for *five* or *six* additional states. Since its annexation, the last General Assembly transferred that whole field from the *Foreign* to the *Domestic* Board, as appropriately belonging to its field of operation.

In one view, when we look at its destitution, this vast field of missionary labour awakens our grief, that such vast multitudes of our fellow immortals are living without the stated means of grace. But in another view of it, when we consider that God has set this vast field before us, and honoured us, by inviting and commanding our church to go into this great field, and carry to its famishing inhabitants, the bread and the water of life, we have reason to thank and praise him.

2. Look at the *increase of missionary appointments during the year*. The Board have been enabled to send out a large reinforcement of labourers, to assist in cultivating the great missionary field, to sow it with the seed of truth, and to gather in the harvest which has sprung from the labours of those who have preceded them. This surely is matter of thanksgiving and praise, to the great Lord of the harvest, that, in answer to the prayers of his people, more labourers have been sent into his harvest.

3. Look at the *increase of means for carrying*

forward this great work. The Board have been enabled to appoint every suitable person recommended by Presbyteries, to labour in this great field. And notwithstanding the increase of their engagements, they have been able to pay their missionaries promptly, without any delay. This is matter of thankfulness to God, that reasonable supplies have been furnished, and the Board have been saved from the painful necessity of saying to their missionaries, "Our funds are exhausted, you must wait until they are replenished." The self-denying labourer has received his small wages when due, and has had the satisfaction of being able to feed and clothe his family.

Our gratitude to God is also demanded by another view of this particular. It indicates *the growth of a missionary spirit*, and inspires the hope, that our people are waking up to a sense of their obligation to do more than they have heretofore done, in sustaining the missionary cause in our country.

4. Above all, look at the evidence of success attending the labours of our missionaries among the destitute population in our land. God is manifestly with them. He has given the seal of his approbation by crowning their efforts with his blessing. In places where, through ignorance or misrepresentation, strong prejudices existed in the minds of the people against the doctrines of our church, the simple exhibition of the truth by our missionaries has dispelled them, and led the people to appreciate our doctrines as Scriptural and important, and to desire the continuance among them of their evangelical labours. The assemblies convened in private houses, and church edifices, have been attentive and solemn. The presence of God has been felt. Convictions have reached the consciences of sinners, and not a few have been hopefully converted. Wanderers from the fold have been found, and brought back to it; and pious parents, who had been lamenting the influence under which their children were growing up, in the absence of a Gospel ministry, have been cheered by the hope of having the happiness of leading them to the house of God, as in former days, when they lived in parts of our country favoured with the regular and stated preaching of the Gospel. Congregations have been organized, and church edifices erected. The hearts of missionaries have been encouraged to go on in their self-denying labours,

and to endure hardships as the soldiers of Jesus Christ. In a number of instances, the spirit of God has been shed down, and gracious revivals vouchsafed from on high. The temperance cause has been advanced, immorality and Sabbath-breaking have been greatly lessened, and a new moral aspect given to communities in many different places.

Much good, by the blessing of God, on the labours of our missionaries, has been done, and oh! if the Board were furnished with more ample means, and could command a greater number of missionaries of the right kind, they would, with the smiles and grace of the great Head of the Church, do *much, much more* for the interests of our beloved country, and the salvation of immortal souls.

When, oh! when shall our whole Church awake, and with the interests demanded, contemplate the *vast missionary field at home and abroad*, in which her master bids her enter and labour? When shall she send up her prayers with greater fervency and importunity, and faith for his blessing on the work of her hands? When shall she, as she can, sustain, with far more liberal contributions, all her Boards of missions, domestic and foreign, of education and church extension; which all form parts of the same great and admirably devised machinery, for facilitating the great work of evangelizing and converting a sinful and perishing world! Oh! we want life in our Sessions and Presbyteries, and Synods and General Assemblies, and Boards. Spirit of God, thou great author of all spiritual life, descend, and move over our Church with thy life-giving influences, and quicken into new vigor every member. J.

DO YOU PAY ANY RENT?

"The Lord has many farmers here," said an aged Christian, as he was passing through a fertile part of Pennsylvania. "But I fear the Lord receives but very little rent for them." Who owns your farm, and what returns does the owner receive from you? Remember that "the Earth is the *Lord's*, and the fulness thereof," and forget not his claims upon you.—*Presbyterian Herald*.

LETTERS FROM MISSIONARIES.

Wisconsin.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Meeting of the Wisconsin Presbytery, Ministers and Churches received, &c.

We have recently received several letters from our missionaries in Wisconsin. They appear to be diligently employed in their work, and with most encouraging success. There is much work to be done there, and loud calls are made for additional labourers. We publish a few extracts from the reports of two of our missionaries.—*Ed.*

I have just returned from Prairieville, where our Wisconsin Presbytery has been in session. I have had the pleasure of seeing all the dear brethren together, *together* in love, in mind, in principle and in Christian action. We have received *two* additional ministers; have ordained to the ministry Brother Sterling, who was sent here by the Board, and who is now appointed the Professor of Languages in Carroll College, at Prairieville. This Institution has commenced its operations, and is now in progress under favourable auspices. We have received *three* new churches under our care, and have made arrangements for the organization of *four* more churches.

Call for Ministers and for means to sustain them.

The Board have now, I think, *nine* or *ten* ministerial labourers in this wide field; and still there is a most *pressing* and *heart touching* call for more. We are not able to fill all the places open to us here, and the Wisconsin cry is, "Come over and help us." The field of your Domestic Board, it is true, is not "*the world*," still your labour of love will yet be felt, and felt with benign influence on "*the world*." Every dormant power in the eastern churches is to be aroused. Let prayer ascend without ceasing; let entire devotion to Christ be excited in, and prevail over every heart; let it no longer be said, that "all seek their own, and not the things that are Jesus Christ's." The sound of the Gospel in this new land, is as happy to all the people whom the Lord our God is now calling out of the world, and gathering into his fold as it is to any other people, in any other land. Will you not, therefore, spread out the broad map of Wisconsin, before the view of all the churches, that they may have at least some faint conception of the length and breadth of the land, and how much there remains yet to be possessed. It is increasing with unprecedented rapidity, and consequently its spiritual

wants are many. For a *first supply* of these wants, the people here of necessity look back to the older churches at the East. If the members of those older churches, will kindly listen to the call, they will experimentally know the truth, that "it is more blessed to give than to receive."

Your favours, your prayers, your labours of love, will not be lost; they will excite gratitude, encourage the desponding, and strengthen the weak. In proof of this, it is now my privilege, in the name of the *Wisconsin Mission*, to acknowledge the receipt of the *box of clothing* from your Mission Rooms, shipped last October. It has been opened, and its valuable and useful articles have been distributed, to needy and grateful ministers and their families. They will render important service, and will also unite our hearts with theirs in Christian love. May the peace of God be on all the kind donors.

FROM A MISSIONARY IN DANE COUNTY.

Difficulties to be encountered—Encouragements to labour.

There are many things here to depress and dishearten, much that is calculated to try one's patience; such as absorbing worldliness, profanation of the Sabbath, disregard of and hostility to truth and holiness. O, how true it is—The world lieth in wickedness. There is a vast amount of ungodliness in this territory, and it is painful to witness in many cases, its unblushing effrontery. But while we may well sigh in view of the desperate depravity and blindness of men, it is a matter of unspeakable joy to know, that our Saviour God is in the heavens, that all hearts are in his hands, and all plans or schemes under his control. The spiritual temple will rise, notwithstanding the opposition of its enemies, and even this opposition, by Him, who has the government upon His shoulders, can, and will be made to subserve his own holy and benevolent purposes.

A Church Organized.

It gives me pleasure to inform you, that I have recently organized a Presbyterian church in this vicinity, consisting of eighteen members three of whom I ordained to the eldership. We hope soon to organize another church in another place.

Clothing Received.

I have now to acknowledge the receipt of a box of clothing, containing a variety of articles

for domestic use, from the Ladies of the Sewing Society of the Church of Warsaw, Wyoming County, New York. Many thanks to the kind donors for their valuable expression of Christian sympathy and regard, and thanks to God who inclines and enables his people thus to supply our wants. Such favours gladden the hearts of your missionaries, and while they minister greatly to their domestic comfort, aid them essentially in their important work.

Iowa.

FROM A MISSIONARY IN SCOTT COUNTY:

Prospects cheering.—The Spirit of God present with the people.

IN presenting my second report from this field, I am truly rejoiced and thankful, in being able to state, that the prospects of our little church at this time, are very cheering, although, as a community, we have been visited with unprecedented sickness during the past summer, which has laid many prostrate, and prevented their attendance on the means of grace, yet I rejoice to say, there has been a gradual increase in numbers in both congregations. We have just passed through a delightful series of meetings, and a communion occasion, when it was evident *the Spirit of God was present among us*, so that many acknowledged it was to them one of the most precious and profitable seasons they ever enjoyed. A number are at this time under serious exercise of mind, and we trust will soon be found on the Lord's side. Some few months since, strong efforts were made to break down this little vine of the Lord's planting, and it was well nigh effected; but it has pleased the Lord to recover us, and now we have a comfortable house of worship, inferior to none in the place.

Since my last, a flourishing Sabbath school has been established, and a good library secured. The members of the church seem to be united in this enterprise, as well as in all others that are calculated to advance the interests of the church. Not long since the affections of a number were divided between different denominations, but we are glad to say it is now different. In short, we know not anything to hinder our prosperity, if the continued blessing of God be secured. We ask your prayers, and the prayers of all our brethren, who feel a deep interest in our western churches.

Popery is at present on the decline in this place, and we fondly hope, by the faithful presentation of Gospel truth, to drive it entirely from us.

A new Church organized.

I preach every other Sabbath, eight miles dis-

tant in the country, where last week I organized a church of ten members, and spent a communion Sabbath. It was a precious season to those dear people of God, who in former years had been harassed with all kinds of destructive errors. But they now have a prospect of regular preaching, and rejoice in that prospect. The church was named *The Madison Avenue Church*, after a church in New York city. One promising young man was admitted on examination. They hope to build a house of worship next summer.

More Labourers needed.

There can be no reasonable doubt, but with proper cultivation and the liberal aid of the Board, this county and this territory or State, will become in future time, a stronghold of Presbyterian influence. But it will require liberality on the part of missionaries. More labourers are now needed in this region, when small groups of Presbyterians could easily be gathered, if the proper men and means were available. Our cause is losing for want of help. Within eighteen miles north of me, are a number of Presbyterian families and church members, who scarcely ever hear an evangelical sermon.

Brethren, come over and help us.

Illinois.

FROM A MISSIONARY IN WINNEBAGO COUNTY.

Interest increasing.—Communion season, &c.

THE state of feeling in the church here, I think is decidedly becoming more interesting. It is true, there are no visible marks of the outpouring of the Spirit, yet, there is a greater unanimity of feeling, and harmony of action, than have hitherto existed.

A week from last Sabbath was observed as a communion season. The Thursday preceding was set apart, as a day of fasting and prayer, and was observed strictly, in form at least, and it is hoped in sincerity and truth. The attention and solemnity that universally prevailed, during all the exercises of the occasion, were calculated to cheer the heart, as they give evidence, that we were not without the Divine presence and blessing. A weekly Bible and catechetical class has been formed, designed principally for the young. This promises to be very interesting and profitable. We have commenced with lectures and questions, on the Epistle to the Romans, with this will also be connected the Shorter Catechism. I am thus endeavouring to sow the good seed, in the field assigned me in this new country. And in God is my trust, that it will not be in vain.

Indiana.

FROM A MISSIONARY IN LAKE COUNTY.

The field occupied.—Its magnitude and importance.—Its moral aspect.—Difficulties, &c.

WHEN influenced much by a consideration of my inability to reach the remote parts of my former field, I came to these widely extended prairies, I could scarcely realize the amount and arduousness of the labour required of one, who would here acceptably, and successfully preach the Gospel of the Kingdom. While in my former field, where I trust my labours were not in vain in the Lord, with two other Presbyterian brethren in the county, I felt *almost* alone; here it may be said I am *quite* so. This is one of the newest counties in the State, and possesses very strong attractions for agriculturalists, there being immense quantities of excellent prairie, with a clayey stratum. The population is rapidly increasing, some two thousand or more, it is believed, having been added to the number of inhabitants since the census of 1840. Yet, with this increase of population, we have to lament that so few of the *people of God* come here to do good. By far the larger portion of those who immigrate hither appear to be wholly destitute of the fear or love of God. Occasionally a pious man comes amongst us, who, in the midst of infidelity, and scornors of almost every grade, is not ashamed to own his attachment to the Saviour, nor to advocate His cause. Blessed be the Lord, for such particles of salt, of wholesome savour, although they be few; may the number be increased a hundred fold. We need them, and the outpouring of the Holy Spirit, to save our country from being overrun with every species of seductive and pernicious error. The remark is trite, yet *true*, that this western valley is the field where Satan has sown, broad-cast, the seeds of delusion and infidelity. The *moral soil* of the West, like our expanded prairies, touched by the hand of the cool and calculating sceptic, yields every kind of noxious, poisonous weed and thistle, and where there are few of sufficient weight and uprightness of character to uproot these noxious weeds, ere they have yielded their fruit. They produce a luxuriant harvest of crime and ruin.

The *moral aspect* of places differ. When in my former field I could tell you, in the little neighbourhood where I resided, we had very little, if any profaneness. Not a drunkard to be found, and scarcely a citizen who could be seen openly violating the Sabbath by labour. It is with no ordinary pain I am compelled to say, it is otherwise *here*. Profane swearing too much prevails. Not a few are seen under the influence of the whiskey bottle. And the desecration of God's holy day prevails to an alarming extent. These things are both painful and

alarming. Yet, we will hope in the power and grace of God, who has all hearts in His hands. Do not suppose from these remarks, that I am discouraged, or disposed to leave my field: I expect to remain and labour, and will endeavour to remember that the God of Elijah still lives and reigns. And I say these things that the friends of Christ and His cause may *pray* for the missionary that his faith fail not, and that God, by His good Spirit, may come among us with power and great glory. And also, that if any of Christian consistency, and who have vigorous faith, purpose emigrating West, *having their chief object to do good*, they may be induced to come to *this very place*. I have presented the darkest shades of the picture. There are brighter features. We have in process of erection a very good house of worship. The attendance on the preaching of the Gospel is encouraging. We have a Bible class, and our Sabbath school has been quite interesting. We hope for better days. The Lord send us help from the sanctuary.

FROM A MISSIONARY AT LA GRANGE, NORTHERN INDIANA.

Sacramental Season.

The sacrament of the Lord's Supper was administered in the La Grange Church last Sabbath, in the presence of a large and attentive audience, assembled in the Court-House, our usual place of worship. Indisposition and other causes prevented a number from attending on that solemn and interesting occasion, who had expressed a desire to connect themselves with us. It was a delightfully pleasant day, the first pleasant Sabbath we have had for a number of weeks in succession. We received an accession of THIRTEEN members. One young man, "full of faith and the Holy Ghost," was ordained an Elder, and four children were solemnly dedicated to God in baptism.

"What hath God wrought?"

Could the friends of our beloved Zion come and see what the Lord is doing for his people in these ends of the earth, even in this our "day of small things," they would find abundant cause to be "joyful in their king." When I arrived in this field of labour the last year, I found a church of only *eight* members at the county seat, who made, and continue to make, vigorous efforts to sustain the Gospel among them, and it was only by the assistance which the Board furnished them, that I was enabled to remain and break unto them the bread of life. Now, by the blessing of the Head of the Church, we have a bench of five Elders, and a church of *fifty-one* members.

Most of them, however, are able to do but little for the support of the Gospel, as yet, while beginning to provide for themselves a new home in the West. The tide of immigration is, however, still increasing; and, in the moral, as well as physical world, everything is buoyant with hope and expectation for the future. But it is cheering, that amidst the present general declension in religion, there are some in our midst, with whom the Spirit is evidently striving, and who are inquiring what they must do to be saved. Would that this all-important inquiry might become general among our whole population! But, alas! alas! such are the cares, and anxieties, as to worldly things—"What shall we eat, what shall we drink, and wherewithal shall we be clothed?"—that there is scarcely time, or place, to attend to the interests of the immortal soul. Some mercy-drops, however, do descend, like rain upon the dry and parched ground.

An Interesting Case.

Last Friday, a lady walked four miles through the unbroken snow, to attend our preparatory lecture, with a desire to unite with the church on examination, but unfortunately lost her way in the dense forest through which she had to pass, and finally returned home, weary and disappointed. For a year past, she has attended, with interest, the occasional preaching of the Gospel at a school-house in her vicinity, and now gives evidence of being a genuine Christian. The example of her husband, who has recently become a Christian, has, doubtless, had a salutary effect on her. In some instances, the late severe sickness we have reason to hope has been savingly blessed to the people. . . .

Michigan.

FROM A MISSIONARY IN WAYNE COUNTY.

Acknowledgment of Clothing received.

We thankfully acknowledge the receipt of

several boxes, with clothing, and other articles, for the missionaries of this Presbytery. They came most seasonably, and saved us from being involved in debt. We first received a box from Philadelphia; also, one from the Ladies' Society of the Presbyterian Congregation in Ballston Spa; and another large box from the Ladies' Society of the Presbyterian Congregation of Ballston Centre; and a barrel of valuable articles from the Ladies' Society of the Presbyterian Congregation in Cambridge, Washington county, N. Y. All have been distributed. A part of these donations was unexpected. But, valuable as they were, they did not exceed our destitutions. They have helped much to render our families comfortable during the winter. The families of the missionaries, in the Presbytery of Michigan, comprise some *thirty-five or forty* individuals. For this timely relief, we tender to the benevolent donors our most grateful acknowledgments. It has been a sickly season with us, and we would recognize in this most seasonable supply, the kindness of Divine Providence. We wish our kind and Christian friends could know how these tokens of remembrance are valued, and how much they have done for our Christian encouragement. I may state, that within my own knowledge, it has not been unfrequent, that the families of missionaries have suffered for the necessities of life. A missionary life in the West not only involves all the arduous labours of the ministry, but is often a life of severe privation.

We ask of our kind friends who are thus supplying our wants, that they would accompany their donations with their prayers, that our labours may be blessed of God, and that what the churches and the Board are doing for the destitute regions of the West, may result in the salvation of this people. And our prayer to God is, that those who are labouring and making sacrifices to supply the Gospel for the West, may receive a rich reward.

Mission Rooms, Philadelphia, February, 1847.

ACKNOWLEDGMENT.

With many thanks to the esteemed donor, we acknowledge the receipt of *one hundred dollars* from the Rev. Dr. Janeway, to be expended in the pur-

chase of a work issued by our Board of Publication, designed principally for Bible classes. The work referred to is "An Exposition of the Epistle to the Romans, in the form of questions and answers; No. 1. By Dr. Janeway."

This liberal donation will place at the disposal of the Board for the use of their missionaries, *one thousand* copies of this valuable little work.

By direction of the donor these books will be divided into ten portions, and be distributed in ten or more Presbyteries west from Philadelphia, as they may be needed, and desired by the missionaries.

The following suggestions and instructions accompanied the donation.

1. They are to be distributed by the missionaries to *Bible Classes*, that may be formed for the study of the Epistle to the Romans, under the superintendence of a Minister, or of a competent Elder; or to *Associations* for mutual instruction, in which all will study the questions and answers, and one of them will propose the questions as stated in the preface.

2. They are to be given to members of the Bible Class, who are unable to buy them.

3. From *five to ten* copies to be given to each *Bible Class* or *Association* according to their number.

4. Copies may be sold to those who are able to pay, and may wish to buy, at the lowest cost price—ten cents.—Any moneys arising from the sale, will belong to the Board of Missions.

The object of the benevolent donor is sufficiently obvious; it is to do good, great and permanent good, by leading to the more general and more careful study of God's word. The epistle to the Romans is an exceedingly important portion of God's revealed truth, and any judicious aid for the right understanding of that invaluable part of sacred scripture, should be hailed with joy. We will gladly be the agents for so good a work, and would recommend to our missionaries *prompt attention* to this matter. Such classes as are here contemplated will be of vast importance, not only to the people, but also to the *minister*. It will of necessity lead him to close and regular study. And the weekly meetings of the minister with his people in so important an exercise as the study of the Epistle to the Ro-

mans, with God's blessing, will be attended with the most happy results.

WESTERN EXECUTIVE COMMITTEE OF
MISSIONS AT LOUISVILLE, KY.

In the month of August, the Committee at Louisville appointed the Rev. J. J. Bullock, of Frankfort, Ky., their Secretary, and General Agent. They also appointed the Rev. Charles Sturdevant an agent, with special reference to the South West. Both these appointments were accepted. Mr. Bullock gave up an interesting pastoral charge at Frankfort, to devote himself to the great work of spreading the Gospel through the whole west. When he had accepted his appointment, it was deemed important, both by himself and the committee, that he should for a time give himself wholly to the work of visiting the churches, and rousing them to active efforts for this cause. To enable him to do this, the Rev. Mr. Hill, of Louisville, has performed the duties of Secretary at the office. Both Mr. Bullock and Mr. Sturdevant have been diligently engaged in visiting the churches. And the friends of this cause, in all portions of the church, will rejoice to hear of their encouraging success.

In a letter recently received from the office at Louisville, is the following cheering intelligence.

"The Rev. Mr. Bullock is doing well. He has raised about *six thousand dollars* in subscriptions in Kentucky, since the 10th of October. The Rev. Mr. Sturdevant is also popular and acceptable as an Agent, and is doing finely."

This is good news. Kentucky has done well. May other states speedily follow her good example. The cause of *Domestic Missions*, is of all others, *the cause* in which the whole West is most immediately and most deeply interested; and every year, the work of supplying the West with the Gospel increases, both in *magnitude* and *importance*. That great Missionary field

is widening, and extending, and filling up, with a rapidity unparalleled. The cause in the West, which is the cause of our common country and of the world, demands the prompt and best efforts of all our churches. This cause, we rejoice in being able to say, is now prospering: and its constantly increasing importance calls for deeper and more general interest, for more fervent and importunate prayer, and for greatly increased liberality.

NOTICE.

It is with deep regret we announce,

that our Treasurer, the Rev. T. Hoge, on account of feeble health, has felt himself called upon to resign his office. Mr. Hoge has been a devoted friend to the cause of missions, and has done for that cause much important service. In retiring from active labours, he carries with him the affections and sympathies, and prayers of his co-labourers.

Mr. Wm. D. Snyder, who has been for some time Asst. Treasurer, has been elected Treasurer of the Board. To him remittances for this object should now be sent. Address, Mission Rooms, No. 29 Sansom-street, Philadelphia.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN DECEMBER, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		
Hamilton Union ch. N Y, 2 50; 1st ch Schenectady, N Y, 60	62 50	
<i>Pby. of Columbia.</i>		
Lexington ch. N Y	25 00	
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		
Sparta ch. N Y	25 00	
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		
Scotchtown ch. N Y, 80 07; Goshen ch. N Y, Dr J S Crane, 10	90 07	
<i>Pby. of North River.</i>		
Marlboro' ch, N Y	27 75	
<i>Pby. of Bedford.</i>		
S. Salem ch. N Y, fem ben soc	26 05	
<i>Pby. of New York.</i>		
Hammond st ch, N Y, 20; Manhattan ch, N Y, 3; Brick ch. N Y. addl. 3 50	26 50	
<i>2d Pby. of New York.</i>		
Canal st ch. N Y, "a member"	30 00	
SYNOD OF NEW JERSEY. <i>Pby. of Elizabethtown.</i>		
Perth Amboy ch. N J	30 00	
<i>Pby. of New Brunswick.</i>		
Rev J J Janeway, D.D. to purchase copies of his work on the Epistle to the Romans, for distribution amongst Bible classes in the mission chs. 100; fem mis soc of Princeton, N J, 18 50; Miss. Bible and tract soc of Princeton Theo. Sem. 50 50; 1st ch Freehold, N J, 27 85; Manchester ch, N J, 8	204 85	
<i>Pby. of Newton.</i>		
Greenwich ch. N J.	76 00	
<i>Pby. of Raritan.</i>		
United 1st and 2d chs. Amwell, N J, to con the Rev J Kirkpatrick, D.D. an h m	51 00	
SYNOD OF PHILA. <i>Pby. of Phila.</i>		
Tenth Presb. ch. Phil. "a friend," through the		
Pastor, 100; "a friend to missions," through Rev C Van Rensselaar, D.D. 1 50; Central ch. Phila. addl. Mr. and Mrs. Colwell, 20; Union ch. Phila. one half of mo con, 2 08; Central ch. Phil Mr James Field, 100; do. Mrs Woodside, 1; Sixth Presb. ch. Phil. cash coll. 122 70; Rev J H Jones, D.D. 20; Wm. S Boyd, 20; amount, 162 70	387 23	
<i>2d Pby. of Philadelphia.</i>		
Port Richmond ch, Pa	11 00	
<i>Pby. of New Castle.</i>		
Benev. fund of New London cong. 30; Brandywine Manor ch. Pa. in part, 41 85	71 85	
<i>Pby. of Donegal.</i>		
Waynesburg cong. Pa. 46 60; Mrs Allen of Churchtown, Pa. 1; Cedar Grove ch, Pa. 18 56; Carnavon ch, Churchtown, Pa. 20	86 16	
<i>Pby. of Baltimore.</i>		
1st Presb. ch, Alexandria, D. C. 32 23; don. of Rev Saml McCulloh, jr. including 25 cts. from a member of Mt. Parou ch, 3	35 22	
<i>Pby. of Carlisle.</i>		
Big Spring cong. Pa. 84 25; Presb. ch, Petersburg, Pa. 7	91 25	
<i>Pby. of Northumberland.</i>		
Derry and Washingtonville chs, Pa. 40; Mrs. Christiana Montgomery, a member of the Presb. ch of Danville, Pa 20	60 00	
SYNOD OF PITTSBURG. <i>Pby. of Redstone.</i>		
Morgantown ch, Va	11 00	
SYNOD OF OHIO. <i>Pby. of Marion.</i>		
Sandusky ch. Ohio, 6; Bucyrus ch, Ohio, 7 50	13 50	
<i>Pby. of Hocking.</i>		
Fem mis soc of Barlow cong. Ohio	8 00	
SYNOD OF N. INDIANA. <i>Pby. of Michigan.</i>		
Collected at Synod, at meeting held at Pontiac, Michigan	12 82	

SYNOD OF ILLINOIS. <i>Pby. of Schuyler.</i>	
South Presb. ch. Galena, Ill.	10 00
SYNOD OF VIRGINIA. <i>Pby. of Lexington.</i>	
Draft on the Treasurer of Pby.	50 00
<i>Pby. of West Hanover.</i>	
Draft on Bank of Virginia, at Farmville	25 00
<i>Pby. of Montgomery.</i>	
Salem ch, Va. 35 75; High Bridge ch, Va. 13 25	48 00
SYNOD OF N. CAROLINA. <i>Pby. of Orange.</i>	
Spring Grove ch, 2; Milton ch. 16 83; Lexington ch. 6; Raleigh ch, 87 20; Hillsboro' ch, 16; Spring Garden ch, 35 23; Snow Creek ch, 3 12; New Hope ch. 7 75; Cross Roads ch, 6; Haw Fields ch, 6 50; Oxford ch. 7 63; Grassy Creek ch. 3; Spring Hill ch, 9 20; Shiloh ch. 9 52; Nutbush ch, 9 75; Clarksville ch, 16 68; Greensboro' ch, 83; sundry chs, 52	377 41

♣ MISCELLANEOUS.

"A friend .o the coloured people," 1; Rev R S

Goodman, amount refunded by him, 60; check returned by the Rev Edmund Lee, Florida, 50; "a friend," through Dr Engles, 5 116 00

Total, \$2089 25

CLOTHING.

From the ladies of the Presbyterian ch. of Gettysburgh, Pa. a box of clothing, valued at 127 21
From the ladies of the Presbyterian ch. of Conowago, Pa. a box of clothing valued at 110 25

RECEIVED FOR THE CHURCH EXTENSION FUND,
IN DECEMBER, 1846.

From Mount Holly ch. N J 5 00
" Brunswick ch. Va. 5 00
" 1st ch. Freehold, N J 5 00
" Sparta ch. N Y 9 35
" "A friend," through Rev Dr Engles 5 12

Total, \$29 47

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN DECEMBER, 1846.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	
1st ch. Allegheny City, 42 50; 1st ch. Pittsburg, addl. 136; do. M Allen, Esq. con. 50; Lawrenceville ch. addl. 10; Bethel ch. 28 50	267 00
<i>Pby. of Blairsville.</i>	
Beula ch. of which 50 to con. Rev J M Hastings an h. m. 62 61; Fairfield ch. 5 50; Armagh ch. 9	76 71
<i>Pby. of Redstone.</i>	
Sewickly ch. 11 39; Rehoboth ch. in part 31; Round Hill ch. 8 35	50 74
<i>Pby. of Clarion.</i>	
Clarion ch	3 00

SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Two Ridges ch. 17 41; Richmond ch. 8 45; Hagerstown, 16 50	42 36
<i>Pby. of Washington.</i>	
Cross Roads ch	20 00
<i>Pby. of New Lisbon.</i>	
Poland ch	12 62
<i>Pby. of St. Clairsville.</i>	
Beach Spring ch	32 69
Total,	\$505 12
J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN NOV. 1846.

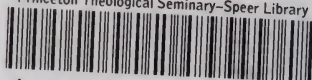
Cambridge	8 75	Wm. Blackburn;	5 00
Oxford	3 00	Charlestown	4 62
Salem	31 50	Children of B J Adams	46
Rev M Arnold	15 00	Miss E R Osborn	50
" J Harrison	5 00	J M Preston	20 00
" D Baker	5 00	2d ch. Memphis	13 87
Tuscumbia	48 50	Piqua	12 81
Holly Springs	50 00	Yellow Spring	40
Hopewell	4 83	" fem ben soc	10—50 00
Hanover	21 85	1st ch. Cincinnati	104 25
Found in 1st ch. Louisville	5 00	Central ch. do.	102 40
Blanchard and West Union	7 00	Mrs McGookin	5 00
Crawfordville	5 75	Miss Mary Francis T.	1 25
Covington	5 80	Buck Creek	10 00
Bethany	9 35	Part of legacy from a mem. of Yellow Spring ch	100 00
Coal Creek	5 78	Sales at dépôt	39 56
Eugene	11 22		
Waveland	1 70	Total,	\$738 91
Pleasant Prairie	5 86	WM GARVIN, Treasurer.	
Grandview	18 20		

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